# The Bombay Guardian.

VOL XXV.—New Series.—No. 41. SATURDAY, DECEMBER 6, 1879. Rs. 6 per annum; with Indian Postage Rs. 7-10; to England Rs. 9-4-0.

PUBLISHED EVERY SATURDAY MORNING.

## WEEKLY REVIEW.

—*With reference to the letter of the Rev.* M. L. Banerjea, we think that Mr. Chunder Sen is fully entitled to say that the passage in Mr. B's pamphlet would convey to most readers the idea that Mr. S. taught both pantheism and transmigration. There is evidently some ground for imputing to him the former doctrine; none that we now of, for imputing the latter. With regard to pantheism, Mr. Sen appears not to hold it in the common Brahminical sense of the identification of the Creator with the creation. Perhaps it amounts to this: that there are persons in whom the Deity is pleased to dwell in absolute fulness. This cannot properly be called pantheism. So used the word is misleading. That which is odious in pantheism is the confounding of a holy God with sinful man so that neither holiness or sin remains. In this connection we make some extracts from "Pearson on Infidelity."

"There is no fear of men becoming polytheists in a country where paganism has been rooted out, and the influences of the Gospel have been deeply and extensively felt. But Pantheism flourishes in the very heart of communities called Christian, and coils its pliant *form around the very faith whose Author and* Finisher is the brightness of the Father's glory and the express image of his person.——— Mr. Emerson, like many others who would destroy the doctrinal system of the great Teacher, professes much admiration for Jesus Christ. He is no longer denounced as an impostor. He is held up as the true, the model man. 'He saw with open eyes the mystery of the soul. Alone in all history, he estimated the greatness of man. One man was true to what was in you and in me. He saw that God incarnates himself in man, and evermore goes forth anew to take possession of the world. He said, in this jubilee of divine emotion, I am divine. Would you see God, see me; or see thee, when thou also thinkest as I do.'"

It is certain that our Lord and the apostles use language that seems to indicate that once a soul is thoroughly given up to God and cleansed from all unrighteousness, it becomes a habitation of God, and even the body of the Christian is said to be the temple of the Holy Ghost. Men who are not grounded in the truth of their own nothingness, men in whom self has not been crucified, may be misled by these passages and reach a position very much like that of the Hindoo who says, I am Bruhm.—In the passage we have just quoted pantheism in used in a restricted sense, the sense perhaps in which Mr. Sen uses it.

—Dr. D. McEwen calculates that it will require 50,000 missionaries and 150 millions Stg to send the Gospel to every man, woman and child in the whole world. We think there must be some mistake in his figures, for he allows £3,000 to every missionary. One tenth of that sum would be nearer the mark. But in these calculations the self-propagative nature of the Gospel is overlooked. If the converts made among idolatrous nations are to be of no account in making known the Gospel to their countrymen, they will not be of much account as converts. Paul, writing to the Thessalonians, says: "From you sounded out the word of the Lord into all the region round about." In the apostolic times it was thought sufficient that the Gospel should be well planted in the chief centres, and it was understood that it would radiate its light into the surrounding regions. In the matter of the world's evangelization our hope depends first upon the elevation of the standard of Christian living; a deeper realization of the power of the Spirit among European Christians; next, the same among converts; we may then expect to see many men of great spiritual power rising among the newly evangelized, and utterance given them to the conversion of great numbers of their fellow contrymen.

—The *Indian Christian Herald* has an article on South Bengal Missions in which it says that the Native Christians of India are neither Protestants nor Roman-Catholics. He adds: "They who call themselves Roman-Catholics and those who call themselves Protestants would do well to remember that they are the sons of the same Father, redeemed by the same Saviour, sanctified by the same Spirit, and that nothing but the exhibition of Christ's life in them can be of any avail in the day of reckoning." We feel constrained to make some remarks upon this position. We have as little sympathy as any can have with the sectarian spirit, that is, the spirit which makes more of one's sect than of the truth of Christ. We abominate denominational rivalry and jealousy. But it is a great mistake to suppose that a man who is animated by a simple, hearty desire to see men brought to the Lord Jesus Christ, is actuated by an uncharitable spirit when he opposes what he believes to be a different Gospel. In the days of the Apostle Paul there were Christian Jews, who believed that converts from the Gentiles needed to be instructed in the Mosaic law, be circumcised, observe the Jewish feasts, and thus fit themselves for an interest in Christ's salvation. These men believed and taught that Jesus was the Christ and that he was the Saviour of men, and did not for a moment think of turning any convert back from Christ; simply they believed that the Gentile converts needed to obey the Mosaic laws as well as believe on Christ. Yet Paul declared in the most emphatic terms that this was another Gospel and that the man who taught such a doctrine was to be accursed. Now we have not the slightest hesitation in saying that the system taught by these judaizing teachers was far less in conflict with the true Gospel than are the teachings of Rome. The Roman Church is thrust in between the sinner and Christ far more than this judaizing system was interposed between the early converts and Christ. Paul took up a position of antagonism to these judaizing teachers and maintained it to the end. He was far from having the modern conception of charity, which requires us to treat as Scriptural those whom we know to be unscriptural. Romanists have such a sense of the irreconcilable conflict between their teaching and that of Protestants that they will not admit that the latter can be saved at all, and immediately excommunicate those who adopt a single tenet of Protestantism not held in Romanism. We believe that the grand impediment in the way of the spread of the Gospel in this land is that so many who claim to be Christians, are idolaters like their heathen neighbours, only they worship saints, the mass and the Virgin Mary, instead of worshipping Ram and Hunooman. When we put the Scriptures into the hands of neophytes or seekers or careless persons we are already doing something for which Romanists have put thousands of persons to a most cruel death. If Romanism is not to-day putting people to death for reading and obeying the Scriptures, it is simply because God has given the ascendency to Protestant nations. Neither the Pope or his clergy have taken back their approval of the inquisition or the *auto da fe*. We agree with our contemporary that the great thing is to exhibit the spirit of Christ and body forth in our own lives the teachings of the Gospel; but if we at the same time concede that men who are led captive by the Romish or any other priesthood are our fellow-Christians, the testimony of our life will not be of much avail.

—One would have thought that about the life, character and work of the Apostle Paul there had been so much said and written, that it would be nearly impossible for any one to produce at this day a book in two large octavo volumes that every one, and especially those who know most about the subject, would read with delight, instruction and thankfulness. Yet we must confess that so far as we have gone in the perusal of Canon Farrar's new work, he has done this very thing. The book is eminently readable and suggestive. Dr. Farrar has spared no pains to master all the details of the subject; Matters of controversy are for the most part treated wisely and impartially. The writer has evidently found great pleasure himself in the researches demanded by his task; the book is written *con amore;* it abounds with beautifully wrought descriptions of localities, scenes, and passages of history. We do not propose to write a review of the work, though we may have something to say regarding points that are discussed in these volumes. Here is what Dr. Farrar says of Paul's style:

"The feeling that he was inadequate for the mighty task which God has specially entrusted to him; the dread lest his personal insignificance should lead any of his hearers at once to reject a doctrine announced by a weak, suffering, distressed, overburdened man, who, though an ambassador of Christ, bore in his own aspect so few of the credentials of an

embassy; the knowledge that the fiery spirit which o'erinformed its tenement of clay was held, like the light of Gideon's pitchers, in a fragile and earthen vessel, seems to be so constantly and oppressively present with him, as to make all words too weak for the weight of meaning they heve to bear. Hence his language, in many places, bears the traces of almost morbid excitability in its passionate alternations of humility with assertions of the real greatness of his labours, and of scorn and indignation against fickle weaklings and intriguing calumniators with an intense and yearning love. Sometimes his heart beats with such quick emotion, his thoughts rush with such confused impetuosity, that in anatholukon after anakoluthon, and parenthesis after parenthesis, the whole meaning becomes uncertain. His feeling is so intense that his very words catch a life of their own—they become 'living creatures with hands and feet.' Sometimes he is almost contemptuous in his assertion of the rectitude which makes him indifferent to vulgar criticism, and keenly bitter in the sarcasm of his self-depreciation. In one or two instances an enemy might almost apply the word 'brutal' to the language in which he ridicules, or denounces, or unmasks the impugners of his Gospel; in one or two passages he speaks with a tinge of irony, almost of irritation, about those accounted to be pillars—the out-and-out apostles who, even if they were apostles ten times over, added nothing to him; but the storm of passion dies away in a moment; he is sorry even for the most necessary and justly deserved severity, and all ends in expressions of tenderness and, as it were with a burst of tears."

—At the recent Bengali Christian Conference as reported in the *Bengal Chr. Herald*,

Rev. Pyary M. Mukhoji remarked that national pride was the greatest of all drawbacks, and as there was no prospect of Englishmen being transformed into Bengalis, there must ever remain a hitch in the way of perfect cordiality. The nearest approximation to a solution of the vexed problem, would be reached when Bengali Christians rose to a footing of equality with the European brethren in every blessed particular. That must be our ambition —in the meantime. Even among Europeans themselves, the strong oppressing the weak, was a most common phenomenon. To command respect, one must be able to show a bold front, and give it a felt reality when the occasion turned up.

So far as appears from this brief notice, Mr. Mukherji considered that the national pride of Europeans constitutes the great barrier in the way of cordial union, and that it is only as Native Christians attain to a perfect equality with Europeans in every blessed particular that perfect cordiality can be looked for. If European pride is the great barrier, we hope that our Native Christian brethren will not conclude that they are to attain to an equality with Europeans in the matter of pride, or even in those things that the pride is based upon. The Englishman's pride is based upon his nationality, upon his culture, upon his wealth, upon his position as a member of the dominant race, upon his colour, and perhaps we may add upon his religion. In some of these things it will be difficult for Natives of India to bring about equality, nor is it worth the effort. In the matter of culture and in that of religion, they may overtake and perhaps surpass the Englishman, and we heartily wish them God speed. We would however venture the remark that so far as religion contributes to a man's pride it shows him to be ignorant of the nature of true religion. The things that specially foster pride are wealth and position, and the fact that they do so, we would regard as a reason why they should be dreaded. Weighed in the balances of the sanctuary, Rs. 20 with humility, are better than Rs. 2,000 with pride. As to the question how the battle is to be carried on with pride and high-mindedness, a question that does not concern the Native only, we prefer the instructions of our Master, which, as we understand them, are to the effect that we are to oppose to each vice the opposite virtue. We are not to oppose covetousness by covetousness; if a man attempt to take away our cloak, we are not to pull away at the skirts of it, but let it go, and offer him our cloak; covetousness is to be overcome by the exhibition of the opposite spirit, by generosity. We are not to contend with those who claim the first seats for themselves, by trying to preoccupy them, but by exhibiting the opposite spirit, by sitting down in the lowest place. This is the Christian method of meeting pride. If we go in for rivalry with the proud in their own line of things, we shall take ourselves away from the sphere of such promises as these: Blessed are the meek; He that humbleth himself shall be exalted. Christian humility is quite consistent with true independence of character, and is widely different from servile deference.

—We place in our Miscellany a notice of the characteristics of Mr. Moody's preaching by an American minister, in which occurs the following: "Not a sermon does he preach in which Mr. Moody does not show himself a Calvinist in the best sense of the term. And it is the great Calvinistic truths which represent sin, repentance and faith in their true character, and which are best adapted to produce conviction and lead to conversion." Many people have the idea that a broad gulf separates Calvinism and Methodism; it is somewhat amusing to find that Mr. Moody's discourses appear equally Calvinistic, to a Calvinist, and Methodistic to a Methodist. We have read most of Mr. Moody's sermons and we certainly do not remember to have found anything in them that a Methodist preacher could not say Amen to. Perhaps we shall hit the mark if we say that his teachings are not distinctively Calvinistic or Methodist, but simply Scriptural.

—The Rev. Mr. Mainwaring has arrived from England to join the work of the Church Missionary Society in W. India. He is proceeding to Nassick. We suppose there never was such a large company of missionaries brought by one vessel as were brought by the Str. Singapore on Monday last. Many of them are ladies coming out to engage in Zenana work. The Rev. Messrs. Wherry, Seeley and J. F. Newton are returned missionaries of the Am. Pres. Missions in Upper India, and the Rev. Mr. Ewing joins for the first time. Children included, we believe the party numbered more than thirty.

—The blessing of the Lord has rested in large measure on the meetings held this week at Falkland Road Hall. The place has been crowded night after night to hear the testimony born by Mrs. Amanda Smith to the all-sufficiency of Christ. A good number have been converted by the blessing of God on this agency. "God hath chosen the foolish things of the world, to confound the wise; and God hath chosen the weak things of the world to confound the mighty; and base things of the world, and things which are not to bring to nought things that are; that no flesh should glory in his presence" That is, instruments which men would disdain to use, regarding them as foolish, weak and ill adapted, God employs, that his own wisdom and power may be manifested. For our own part, we are free to confess that we find in Mrs. Smith, notwithstanding the occasional inaccuracies of diction, the highest culture. She was born in slavery, and was four years old when her mother and herself were redeemed from slavery. Her mother and her father belonged to different masters. The owner of the father allowed him to work in spare hours and earn money to obtain his own deliverance. The father then wished to purchase the freedom of his wife in the same way, but her owner would not consent to it. No solicitations could prevail with him to consent to it. The only remaining refuge was prayer, and the parents waited upon the Lord to bring about in some way the freedom of the mother and children. The Lord was the refuge of the oppressed, and brought about the wished-for result in a very wonderful way. A beloved daughter of the stubborn slaveholder was laid low with illness. This daughter was very much attached to the slave-mother of Mrs. Smith, and wished her to be constantly near her. It appeared that the disease was likely to prove fatal, and the daughter begged her parents to consent that the liberty of the favourite slave might be purchased. They would not listen to her, and forbade the slave-mother's going to the bedside of their daughter. At length, seeing how much their daughter missed her, they consented that she should again wait upon the sick one. Death drew near; the dying girl renewed her entreaties; finally, seeing how much the heart of their daughter was set upon it, they consented to the proposed arrangement. Thus at last the freedom of the whole family was secured, through the self-denying efforts of the father, and prayer. This was some years before the civil war when slavery in the United States was abolished. From incidental remarks made by Mrs. Smith we infer that the most of her life has been spent in hard toil. We hope that she may some day find leisure to write the story of her life.

—Another attempt has been made to take the life of the Czar. It was of a truly diabolical character. Believing that the baggage train would precede that of the Emperor, the conspirtors attempted to blow it up in the expectation that the Imperial train would in this way come to grief, and that among the killed the emperor would be found. Nothing is so ill-calculated to help forward the plans of the reformers in Russia as such attempts as this.

—We had the pleasure of hearing a very able and interesting lecture on "Culture and Religion" by the Rev. Buchanan Blake, on Thursday evening, at the Free Church Institution. We would have been glad if there had been a greater number of our educated Native friends there to hear it. It seemed to us that the subject was treated in a way well calculated to impress them.

---

Dean Stanley says that profanity and debauchery are now almost as rare among British seamen as reverence and sobriety were a few years ago.

Digitized with financial assistance from Government of Maharashtra on 28 February, 2020

The Bombay Guardian.

SATURDAY, DECEMBER 6, 1879.

## WILLIAM TYNDALE.

THERE is a movement in England to erect a monument to William Tyndale. It is difficult to overestimate the boon conferred on England by Tyndale, in giving the people the translation of the New Testament. The England of this day would be a very different England from what it is, if Tyndale had not translated and made public the New Testament; the Government of the country would doubtless be materially different, the laws would be different, the literature would be different, the position of England would be different, relatively to other nations, and the religion would be different. Yet such was the deadly antagonism of those who were in power, to this movement, that Tyndale was treated as though he were arch-conspirator in a plot to destroy the country. England had no spot within her borders where he could carry out this work in safety. He was obliged to become an exile in a foreign country, there print his English version of the word of God, and introduce it by stealth, from thence. He was himself liable to be put to death at any moment, and they who introduced his translation into England and they who read it were all liable to be put to death. The Papacy of that day acted upon the belief that no book was so detrimental to its interests as the inspired writings of the evangelists and apostles; the New Testament in the language of the people was placed in the same category as books that have been written in modern times *expressly to confute the pretensions* of Rome, and the natural inference is that the New Testament is in the highest degree unfavourable to those pretensions. And Rome has maintained the same attitude relatively to the modern translations of God's word. As long as the Pope was supreme in Rome, the translation of the Bible was not allowed there, and travellers visiting the seven-hilled city had their private copies of the Bible taken from them. The countries that have had the Bible in their own vernaculars, popularly diffused among them, are the nations that *longo intervallo* are leading the way as regards the elevation of the masses and other elements of civilization and national greatness. Conversing with a learned divine, Tyndale once said: "I defy the Pope and all his laws; and if God spare my life, I will cause the boy that driveth the plough in England to know more of the Scriptures than you do." Tyndale offered however to abandon the work upon which he was engaged, return to England and submit to whatever pains or torture the king would decree, if only the King would allow the Scriptures, by whomsoever translated, to be published and read in England. This shows us the magnanimous spirit of the man, shows us that he himself had drunk in the very spirit of the book that he was so desirous of giving to his countrymen. If he had at all desired the honour that cometh from man, he could easily have obtained it by desisting from this enterprise and giving the reading public some works more to their taste. We are reminded of the sublime passage in Revelation Ch. X. where a mighty angel is seen to descend from heaven, with a rainbow on his head, a face like the sun, feet as pillars of fire, with a little book, open, in his hand, with his right foot on the sea and his left on the earth. This is the angel of the reformation. *The sea* means the sea-girt countries of England and Scotland. *The earth* the continent of Europe, specially Germany. The little *book* open is very significant. It is given to John the Seer to eat. He eats it; it was sweet as honey in his mouth, but very bitter in his stomach. And the angel then says unto him, Thou must prophesy again before many peoples and nations and tongues and kings. This book is then evidently the word of God. It is a *little* book. The printing press had been recently invented and so far perfected that already the Bible, and specially the New Testament had been brought within a portable compass; and the facilities for multiplying copies had contributed to an immense reduction in the cost, so as to bring it within the reach of the common people. But note particularly, that it was an open book, no longer a closed book; it was in the language of the people. When Luther began to read the Bible it was a Latin Bible, chained to the desk of the church; by the blessing of God upon his study of the word, he became transformed by it, and became a preacher of righteousness, and he devoted the best years of his life to the translation of the Bible from the original tongues into the language of his fatherland. But Tyndale was before him in the translation of the New Testament into the vernacular. Our authorized version is upon the basis of Tyndale's translation. The Bible has in no country been more studied by the people than it has been in England, and the result is just what is indicated in the passage we have quoted from Revelation; a Missionary spirit has been engendered and the word of God has been proclaimed in many lan s before many peoples and nations and tongues and kings. The eating of it was in the mouth sweet as honey, but bitter in the belly; which probably is explained by the joy of those who through its testimonies were made acquainted with the love of God in Christ, though after the declaration of their new convictions they have had to suffer severe persecution.

The following is from the public statement made by the Committee of the William Tyndale Committee, whose chairman is the Earl of Shaftesbury.

"William Tyndale was born about A.D. 1480, when the English people had no Bible in their own language. At an early period of his life he resolved to give them this boon; but he was compelled to fly from his native land to prosecute the work. In 1526 his version of the New Testament was introduced into England, but it was seized and burned. He continued for ten years sending forth fresh editions of this book, and translations of various portions of the Old Testament, until, in 1536, he was treacherously seized, and strangled and burned near Brussels, exclaiming with his last breath. "Lord open the King of England's eyes!" His prayer was answered: the very next year the Bible was ordered to be read in English in all our churches.

"London which was the scene of his early efforts at translation, and which was the first place in England to benefit by his work, has no monument to Tyndale.

"The present moment, when the Companies for the Revision of the Authorized Version (substantially the version of Tyndale) have nearly completed their labours, is thought peculiarly opportune for recalling the memory of the greatest of our Bible translators. Amid the controversies of the day it is hoped that this movement may exercise a uniting influence."

## INTERNATIONAL BIBLE STUDY.

*December* 14, 1879.—*I Timothy* vi. 6-16.

"GODLINESS with contentment is great gain." A man has great wealth, a lofty position, troops of friends and the world is quite satisfied with his piety. But on some occasion he is brought in contact with earnest Christians moving in a much lower walk of society, and discovers that pure and undefiled religion is something very different from what he supposed, gives his heart to Christ and proves the genuineness of his love by bestowing his wealth in feeding the poor and enlightening the ignorant. Society now turns upon him the cold shoulder, and reproaches are now addressed to him where formerly he only met with praises. But the love of Christ shed abroad in his heart brings with it a feeling of satisfaction and contentment that he formerly had not. Surely the *millionaire* who is without contentment is not so well off as the poor man who has it. It is exceedingly great gain to reach a position where the heart is contented, no matter how much of worldly good may have been surrendered in reaching that position. That is not treasure which we cannot carry away with us. They that enter the New Jerusalem tread gold under their feet.

"Having food and raiment let us be therewith content." If the apostle had been living in the midst of comforts and luxuries, this exhortation would not have come with a very good grace from his lips.

"They that will be rich, fall into temptations." They who aim to be rich aim to reach a position of great danger, they aim to intensify temptation, and meet it under the most unfavourable circumstances. They are climbing glaciers. "Foolish and hurtful lusts." When people get lots of money the thought that most naturally comes into the mind, is that they need no longer deny themselves whatever will contribute to their pleasure, and so they find themselves precipitated on a path which leads directly away from contentment. As fast as the money comes, the imagination suggests new things to be obtained. We have known people who were actually better off with £ 40 a year than they were afterwards with £. 2,000 a year, more contented, more happy, more free from debt, even. It would seem strange if we saw men trying to obtain farms in some very pestiferous region; but what do we see in the race for riches but just such an infatuation as this? "The love of money is the root of all evil." It should be "all evils." All manner of evils. The love of money is just the love of the world and the things that are in it. Money is valued as the means of getting various kinds of worldly good. It is at the anitipodes of faith. "Which while some have coveted after, they have erred from the faith." When you weaken the faith of a Christian you stab him under the fifth rib, where he is most vital.

"Thou, O man of God, flee these things." 11. Not merely stand aloof from them, but flee them, as though they were pursuing you. Put as much space as possible between them and you. "Follow after righteousness, godliness, faith, patience, meekness." If you

want to seek these things successfully, turn your back on the love of riches. What is it that constitutes treasure in our estimation? Righteousness, faith, love, etc., cannot be obtained by one whose idea of wealth is that it consists in the possession of this world's lucre. "Fight the good fight of faith." Learn to commit all your interests to the Lord Jesus and to believe that he is profoundly interested in all that concerns you and will see to it that you have all that is really necessary. The difficulty is that men have more confidence in their own ideas of what is necessary than they have in Christ's. Balaam did not fight the good fight of faith; he succumbed at once when the enemy hurled his javelin. Note the contrast between Elisha and Gehazi as regards the treasures of Naaman. "Lay hold on eternal life." They only do it who fight the good fight of faith. "Called." God calls us in the Gospel, and it is the conviction of this, brought home by the Holy Spirit, that is generally the beginning of the believer's confidence. Ye have not chosen me but I have chosen you, says the Master. How could we have ever come, unless we had heard him say, Come? Peter, if he had only kept it in mind, had all the authority to walk upon the sea that he wanted, in the bidding of the Master.

"Christ Jesus witnessed a good confession." Hesitated not to declare the truth concerning himself and his kingdom. Now that Christ is on the throne, it becomes us to witness for him by a life of faith. "That thou keep this commandment without spot." To keep a commandment without spot is to keep it perfectly. We lately mentioned Charlotte Elizabeth's book of precepts, and the black marks she made in it whenever she found that, she had transgressed. This may illustrate what Paul says. The commandment is to flee the world and follow after righteousness and the sister graces. "Unrebukable." We see what Paul thought possible to one who knew the grace of the Lord. "In his times." In the time that is suited to this glorious manifestation. "Only Potentate, who only hath immortality." God is here represented as the only one having power and immortality. All power is from him; the powers that creatures have, may be resumed by him at any moment. He only hath inmortality in himself, others have it as derived from him. These things will be clearly perceived by all in the day of Christ's glorious epiphany.

## REMINISCENCES. XLVIII.

On the pages of H.'s note book which we have now reached, are extracts from "The Imitiation of Jesus Christ" by Kempis The quotations are in French and we translate one or two of them to show what the unbelieving Homunculus found to admire in this book:

"If you cannot make yourself what you would wish to be, how can you make others to be what you would have them?" "We insist that other should be free from defects, and we do not correct our own."

"Who has the best lot? he assurdly who knows how to suffer." "We are not made weak by the things that happen to us; these simply reveal the weakness."

"July 26, 1842. I began, on the 1st of May, a prose work of fiction which I terminated about a fortnight ago, one half the interval having been occupied by the composition, the other by a laborious transcript. I had a faint, faint hope that I might evince some little talent in this line and lay the foundation, though a slight one, of a reputation that should eventually obtain for my Agathon some notice. The fear that most disheartened was that a good prose style were unattainable by one that had only run his pen through verse; that a long and assiduous appenticeship to poetry, a habit facilitated by eight years' persistence, of writing in iambics would thwart my attempts to compose in an unmetrical diction. I am however satisfied with the result of my labours, though at the outset I found the fear to be a just one. I do not think the fiction which I have completed is an altogether unworthy one; yet I have very strong doubts if the answer that I shall this day receive from the publishers will not be unfavourable. I am harassed day and night by thoughts and responsibilities, that I have hitherto mitigated by relying on the success that this work would encounter; and how to parry or escape from them, if the rock to which I have been navigating prove merely a vision of my calenture, I am far from knowing. I will remember however that the true courage of a man is the moral fortitude which at every visitation of adversity, elevates us and arms us not with unprofitable and time-consuming patience, but with a noble impatience of unmerited affliction and with the power still and more nobly to wage the eternal battle."

Immediately following on the above, without any break of line, is an entry in French which had better be left in that language.

11 P. M. L.' axe a tournée. Je suis heureux. Je n'ose pas confier mon bonheur à des pages qui pourraient un jour rencontrer un regard etranger. Dorenavant tout le monde m'est etranger, hors une seule personne, la plus admirable, la plus aimante," &c. &c.

We spare our readers the rest H. had happened that evening to find himself in the society of a person who made him believe that she had a great liking for him and who forgot all about it the next day. Several pitfalls like this occurred in H.'s life path, which made him smart terribly for the moment, but in remembering which he has only feelings of thankfulness to the kind providence which did not suffer them to be entrances to subterranean galleries where he might have found still more fatal fire damps.

27th. I have received the answer and, as I much feared, it is unfavourable. The MS. is declined. I bear the disappointment with equanimity and the chief result is to determine me to new and greater efforts. If the conviction that I am not without aptitude for this elected way of life be a delusion, it is a delusion that I will live and die with, at least I shall need some more efficient remedy than the judgment of a publisher's critic. But I feel no acrimony and will not indulge in any unwise vituperation of his race. I do not however shut my eyes to the fact that to-day's disappointment enhances many fold the difficulties and gloom of the vista which opens before me, and which I am resolved to pursue though every circumstance become an impediment, every friend a stranger, and every relation a foe. Let me keep ever present to my mind this great truth that every misfortune is but a golden opportunity to recover or discover the better or rarer faculties of the mind; and this too, that if a man surrender himself not unto despondency, he may always hear with his inner sense, the sublime invitations of those good invisible spirits that usher us to the paths of noble action; spirits that if they be ideal only are still the representatives of the best elements in the human mind. What was the career of Jean Paul? In the beginning twelve years of *Todtenstille*, sepulchral silence, and he the while contending yet rejoicing with the most grinding penury. Then faint applause, becoming louder and more distinct till it has become universal. Twelve years! remember that, and remember that it is not thou who hast written a Titan, a Hesperus. 5 P. M. It is difficult not to despair. By the foolish indulgence of a most inordinate imagination I have filled life with so many necessities that to live in sheer privation is an impossibility. Every beautiful contribution that is among nature's rarest, I have regarded as among the primary inalienable goods without which life is a state of galley servitude. All the invisible choirs that chaunt the praises of Resignation are gone with their unavailing melodies. I hear them not.

"28th. If there is any thing celestial in man's mind, it is its elasticity, its voluntary revolution from a clouded firmament to another more serene. It almost seems as though our griefs were like the discharges of artillery which fill the scene for a moment with smoke and obscurity but which break up and scatter the heavy nebulous masses that shut out our sky. The same wind that brings us darkness will expel it beyond our neighbouring horizon. We need but wait. Adventitious occurrences bring us our misfortunes; but the heart does not require any adventitious aid to repulse them again; it has itself the strength. Before midnight yesterday, I was restored to perfect tranquillity and all that had oppressed me during the day was entirely forgotten.

*Imitation of J. C.* "The moment when you suppose all to be lost, is often but the opportunity of a greater merit." [What healing in these words! What comfort! What victory! Such words are the irresistible sword of Siegfried, and when the mind hath once got a good hold of them, you have made hope and fearlessness your good and ever-aidant companions. If any thing divine ever crept in among human thought, this sentence sprang from inspiration. Indued with the panoply of such belief the sorrows that befal us, like those Alpine avalanches that overspread sometimes the vallies with fertilizing clay, turn to benediction and profit us more than the things we invoke, the showers that fall upon the arid soil."]

Here we have an illustation of the fact that a man finds in a book only what his own mind lets him find. Homunculus could read "the Imitation of Jesus Christ" without finding in it any commendation of Christ, and without having the idol "self" in the least rebuked. The reading of this book by him only affords another illustration of the fact that man loves darkness rather than light. H. was induced to read this book by one who had been deeply tainted by Parisian ideas of life, and with whom religion was a sentiment taking its turn with other very questionable sentiments in ruling the mind. How strange that almost the only example of an endeavour made to win him from skepticism should have been made by such a person, while those of his friends that knew the truth left him to himself, except as they may have sometimes offered a prayer for him.

## CORRESPONDENCE.

### WOMEN PREACHERS—A REPLY TO H.

*To the Editor of the Bombay Guardian.*

Dear brother,—Your letter to the *Guardian* of Nov. 22nd gives expression to an intense desire on your part to be governed by the teachings of the inspired Word; and so desiring, you feel compelled to object to women preachers, successful winners and edifiers of souls though they be, on the strength of two passages in the New Testament, which you speak of as "haunting you" and standing out before you in "fearful array."

The editorial in the same issue of the *Guardian*, "The Ministry of Women," deals conclusively, as it seems to me, with the question of

women's privilege under the Gospel dispensation to *prophesy*, i.e. to utter inspired truths, moral, spiritual, or predictive. Please read and compare carefully Joel ii: 28, 29 with Acts ii: 16-18 as to woman's share in the distinctive blessings of the new dispensation of the Holy Ghost.

But there is another aspect of the question, and that a very practical one, to which I desire fraternally to call your attention. In the same chapter in 1 Tim. that contains the words which "put the seal of silence on woman's lips in the house of God," and immediately preceding them, I find Paul saying; "I will therefore ... that women adorn themselves in modest apparel. . . . not with broidered hair, *or gold* or *pearls*, or *costly array* &c." ver. 8, 9. Also in 1 Pet. iii. 1-4 "Likewise, ye wives . . . whose adorning let it not be that outward adorning of plaiting the hair, and of *wearing of gold*, or of putting on of apparel &c."

Are not these plain and unmistakable prohibitions of the wearing of gold by Christian women? Yet is it not an incontrovertible fact, that many who are of your opinion in regard to the Bible prohibition of women preaching, have no scruples whatever in regard to the "putting on of gold, and pearls, and costly apparel"? Have you, brother H. been haunted by these plain texts; as you have seen among your fellow-worshipers those who had enough gold adornment on their persons to put the Word of God in a thousand idolaters' hands? How is it that these texts, standing side by side in God's Word, have not marshalled themselves in "fearful array" before you?

Again, keeping still in view your rigid and scrupulous determination at any sacrifice to be guided by, and do reverence to, the Word, let me point you to 1 Cor. xvi. 2 where Paul exhorts, "Upon the first day of the week let every one of you lay by him in store as God hath prospered him." Does my brother feel under solemn obligation to take account of his week's profits or earnings on Saturday night, and put the due benevolence into the Lord's treasury on the Lord's day? Jesus said "Lay not up for yourselves treasures upon earth &c." "Sell that ye have and give alms"; "When thou makest a dinner or a suppsr, call not thy friends, nor thy brethren, neither thy kinsmen nor thy rich neighbours..... But ..... call the poor, the maimed, the lame, the blind &c." Would my brother, or believers who side with his view, feel obligated to abandon the ministry of a preacher (male) whom they knew acted directly contrary to these plain injunctions? Why, I know believers who lift up their hands in holy horror at the bare idea of women praying or speaking in public, who have not the slightest scruple about running up a comfortable Bank account, and would think themselves irreparably injured in the estimate of Society were they to ask to dinner or tea a few of their Eurasian neighbors, fellow-believers though they may be. Consistency, thou art a jewel, truly, but a mighty rare one.

On what grounds in the face of Paul's words "I suffer not a woman to teach," do you justify the employment of thousands of female S. School teachers by all the Churches of Christendom?

"I write this in no captious spirit," but merely to indicate how easy it is to be carried away, by a theory, while commands of equal plainness and force are ignored. One argument seems to me conclusive. Satan does not war against himself. Those women preachers whose labors are resulting in the leading of precious souls to Jesus, and in greatly stimulating the spiritnality of God's people wherever they go, cannot certainly be the messengers of Satan. If sent by God, the only alternate conclusion, who are we that we should find fault and object? Is not the prediction made by Joel being fulfilled? Dear brother, pray for, and be the fellow-helper of Mrs. Smith and every hand maid on whom God pours out His Spirit.

R.

DEAR MR EDITOR,—In the last issue of the *Indian Mirror* I saw a criticism on that portion of my pamphlet which you published in the *Guardian* sometime ago.

I thank you for the reply you gave to that criticism. But I feel as though I ought to reply myself. You will therefore greatly oblige me by giving the following room in your columns.

In reply to the criticism by the Editor of the *Mirror* on my pamphlet entitled "The True Christ," I would beg to say that it seems to me that he has so hurridly read it that he did not get the real connection of the word "Transmigration," for the use of which he calls me to task and considers me as an unfair critic. He says, "We are, for instance, seriously told that Babu Keshab Chandar Sen in his lecture on Christ preached the doctrines of pantheism and transmigration."

Now Mr. Editor, whether Babu K. C. Sen believes in and preaches transmigration or not, is an open question to me. His ideas and beliefs fluctuate so. But this much I do know and say that Babu K. C. Sen in his lecture on Christ did preach pantheism and I will prove it from his own lecture. As for transmigration, I never said that he preached the doctrine of transmigration in his lecture on Christ.

If he will take the trouble to read the pamphlet or that portion of it which you have quoted, he will find that I mean, not that Babu K. C Sen, has preached the doctrine of transmigration in his particular lecture, called "India asks—Who is Christ?" but that he might preach it. In order to bring out this thought clearly I have said at the close of the paragraph * * * that there would be no room for Babu K. C. Sen to put in his pantheism.

Now please note, that I did not say pantheism and transmigration but simply pantheism. My words are—He has left out the most important words—words without which there can be no meaning to the passage. Christ came to fulfil—fulfil what? The doctrines of pantheism and transmigration TO BE preached by K. C. Sen eighteen centuries hence.

That Babu K. C. Sen did preach pantheism is plain from his own words. He says, "The earliest scriptures of our nation are full of pantheism, and though there are errors therein, the truths of pantheism will be fulfilled and perfected in Christ. The religion of our ancestors was pantheism from the begining to the end." "But what is Hindu pantheism? Essentially it is nothing but the identification of all things with God. I do not mean that you should adopt pantheism as it exists in Hindu books." That is, I want yau to adopt pantheism but not that pantheism which exists in Hindu books. This does not mean that Keshab Babu did not preach pantheism. "He did preach pantheism but rather a modified form of it perhaps, which is but the begining of that End in which pantheism is seen as a monster in its hideous form, in its total denial of the personality of God and the personal immortality of the human soul.

Further on he says—"Hindu pantheism in its worst form is proud, being based upon the belief that man is God." This, though a glaring inconsistency, defines the meaning of the word pantheism as used by him. Babu K. C. Sen, however, goes beyond and says, "In Christ you see true pantheism and as the basis of early Hinduism is pantheism, you my countrymen, cannot help accepting Christ in the spirit of your national Scriptures." See his lecture page 15.

That Babu K. C. Sen did preach pantheism cannot be denied either by you or by the lecturer himself. The question is, what is the special meaning which Babu K. C. Sen attaches to the word pantheism? He himself says that Hindu pantheism "is the identification of all things with God."

No where in his lecture does he preach against pantheism. He only exhorts his countrymen not to accept the pantheism which is found in Hindu books and which practically considered is gross polytheism. The meaning of the word pantheism considered etymologically and in connection with theological discussions is, "The doctrine that the universe, taken or considered as a whole, is God." But what does Keshab Babu mean by pantheism when he says, "Hindu pantheism in its worst form is proud, being based upon the belief that man is God." Or what special meaning does he attach to it when he says, "I do not want you to adopt pantheism as it exists in Hindu books," Or, "in Christ you see true pantheism?"

Will you kindly tell me? If pantheism does not mean that God is synonymons with the totality of things, and attains to self-consciousness only in the finite consciousness of man, then it is no longer pantheism. And if Babu K. C. Sen did not mean pantheism why did he use the term at all. You would not think of calling black white, would you? Nor would any body call theism pantheism.

Therefore Mr. Editor I do not think that I have been unfair in my criticism.

Mission High School,
Bareilly.

Truly yours
M. S. Banerjea.

## NOTICES.

### BOMBAY BAPTIST CHURCH.

THE Rev. H. G. Blackie will (D.V.) enter upon his ministry in the Baptist Chapel, Belasis Road, Byculla, on Sunday next, the 7th December. Services on Sundays at 11 A.M. and 6 P.M., and on Wednesdays at 8 P.M.

DR. Johnson, Bishop of Calcutta, is visiting Bombay at the present time, and will preach at Byculla church to-morrow at the morning service, which commences at 11 o'clock.

WE have received "in nomine Dei" Rs. 25 for the Christian Orphanage, Goolburga, and Rs. 25 for the House of Hope, Bombay.

RECEIVED for the Grant Road M. E. Church, through J. H. Rs. 11; by Miss M. 20; from J. Y., 5; F. S., 15; Dr. R. 100; A. W. M. 50; O. S. W. 10; T. T. 5; J. N. H. 10; Mr. J. 10; A. C. B. 5; J. P. 2; Mrs. B. 1; I. F. R. 10.

APPOINTMENTS for to-morrow: Falkland Road Hall, 8 A. M., W. B. Osborn; 6 P. M. Mrs. Smith. Dean Lane Hall, 11 A. M. H. Kastendiek; 6 P. M., O. Shreve. Mazagon, E. of the Nabob's Tank, 11 A. M. and 6 P. M. Jas. Lyons.

A COMMUNICATION regarding Bishop Gell's visit to Aurungabad has been anticipated by a notice in last week's *Guardian*.

## Epitome of News.

### SATURDAY, NOVEMBER 29.

—Will our reforming friends allow themselves to be photographed by the leader of the Brahmos? Here is what the *Indian Mirror* says, and let those whom the cap fits, put it on: "The educated Native is unreal to the backbone. He does not believe in caste, and yet would be the first to excommunicate and the last to dine with a man who has lost caste. He believes in the sacredness of beef and mutton; but when he does dine, behold the doors carefully closed and his relatives kept in a state of blissful ignorance of what he does. He drinks, as many do, but he will never venture to worship Bacchus before orthodox relatives and

friends. If he dines with friends, he violates caste; but ask him if he has done so, and he will respond with a beautiful No. He has lost faith in Hinduism, and yet see how piously he worships the Durga. We have heard much of the Pujah vacation and the proposal to curtail it. But how many have denounced the proposal on the ground that, if carried out, it will interfere with their salvation? No, there can be no earnestness in men who believe in one thing and do quite another; who have one face for the debating society, and another to put on before their aged relatives; who assume different garbs in different positions of life; who learn in order to be rich, and be rich in order to be merry. Of serious purposes, definite aims, and tangible beliefs they have very little; and what little they have they cannot show to advantage for fear of offending orthodoxy. Thus it is unreality all over. A society whose constitution is folded in diplomacy cannot be a fit subject to be congratulated upon. Its sight makes us sick, and the heart in despair seeks for the more bracing atmosphere of reality elsewhere. Our role is patience, and our faith rests upon a future not yet seen. The young man of the future, our heart tells us, will be very different from the shadow of unreality which we see at the present day. In our mind's eye we see him a God-fearing man, ready to do his duty and forming a faith as hard and immovable as the adamant. Of unreality he will have none, and shams and hypocrisies he will hate with a most cordial hatred. Only a faith, sustained by true emotion and fed by genuine aspirations, can remove the taint of unreality from a society whose great fault is that of insincerity. May God hasten the day when the revival long looked for will actually come and infuse a new spirit and faith in the hearts of our educated men."

## Monday, December 1.

—*Times of India*: "We are sorry to note that our local weekly contemporary, the *Bombay Review*, has ceased to exist, after a placid career of only twelve months killed by that want of pence which vexes public prints even more than public men. When the weekly mail service was started, the ground was cut away from under the feet of any adventurous speculator who desired to found a critical weekly journal in India. The editor of the *Bombay Review* refers with natural pride to a series of "Notes of Recent Periodicals," which were good in their way, but could not pretend to rival the more careful and elaborate notices in the English weekly papers written by experts and specialists. This explains exactly what we mean. With the *Saturday Review*, the *Spectator*, the *Athenæum*, and the other English weeklies arriving once a week, an Anglo-Indian paper of the same class stand no chance, and before these influences even such an admirably conducted journal as the old *Bombay Saturday Review* had eventually to succumb."

—H.E. the Viceroy, replying to an address at Delhi, made a long speech of which we can only give the conclusion: "It is my hope that before many months have passed Delhi will be connected by rail with Bombay. Your distance from that important post will then be reduced by more than 350 miles, and Delhi will become the centre of three great railway systems, connecting it with Culcutta, Bombay, and Kurrachee. Gentlemen, when we last met the prospect before us was dark indeed. The grasp of a great famine was already on the land. The most hopeful of us could not then predict with confidence that the increasing weight of our financial burden might not prove heavier than we could bear. Our foreign exchanges were rapidly falling, and our foreign interests were seriously menaced. We meet to-night under happier auspices. Providence has blessed us with abundant harvests. Agricultural industry is everywhere reviving, all branches of the public means have resumed their elasticity, The resources of the Empire have survived a terrible strain. Our foreign exchanges are rising; and, hap what may, our frontier has, I trust, been permanently secured against all foreign dangers. Thankfulness to God for all these blessings mingles with the pleasure I have felt in listening to your loyal address, and the gratitude with which I thank you for your cordial welcome to this noble city."

—A tiger was killed at Matheran on Wednesday last.

—*Lucknow Witness*: The ecclesiastical struggle still rages in Belguim, and the Church, (R. C.) is not gaining. Only 1,332 teachers out of an aggregate of 20,000 had at last accounts resigned, in obedience to the Bishops. The State is likely to stand firm and to prevail in its determination to place all recognised religious sects on a footing of equality in the schools, and no longer permit the unjust domination of one.

"We read in an exchange that 'At Villemanoche, France, a priest, while celebrating mass, put the chalice to his lips, but the flavor of the wine was so abominable that he was forced to reject it. He continued the service, but was soon taken ill and obliged to leave the altar ere it was concluded. A subsequent examination showed the presence of a poisonous substance in the wine and an inquiry has been set on foot.' And yet the contents of the chalice, it is pretended, are miraculously changed, when the priest has said certain words over it, into the literal blood of Christ. Can the blood of Christ be poisonous? Can any harm come to a man from taking the blood of Christ? Perhaps the *Indo-European Correspondence* will explain how this is. It seems to us that whenever this preposterous assumption of the so-called miracle of the mass is brought to any definite test it is at once proved to be a barefaced imposture.

—We have been favoured with a copy of the *Indian Railway Traveller's Guide* for December, published at the *Bombay Gazette* office, price 8 annas.

—Government has issued a circular to all heads of department forbidding the practice of one clerk standing security for another, on pain of dismissal of both the principal and the surety.

## Tuesday, December 2.

—*Bombay Gazette*: "In the battle of Dengil Tepe, there is now no doubt the Russians were defeated by the Turcomans and forced to retire after sustaining a heavy loss. This fight will be a memorable one, for it marks the most serious defeat which a Russian army has ever received in Central Asia. Russian expeditions to Khiva and other places have failed from time to time; the soldiers have died from thirst and heat, and have succumbed to the hardships of the road; but never before has a modern army, furnished with all the accompaniments of modern warfare and complete in horse, foot, and artillery, been overthrown by an Asiatic enemy in open fight."

—Same; Kabul, 1: Yakub Khan left for India this morning. He makes double marches, and, until the sick convoy is reached, there will be a strong escort on the road. The fact of Yakub Khan's departure having been settled was kept quite secret until last night, it being thought undesirable that the news should transpire before he was well on his way. Hastings paid his usual visit to Yakub Khan at six o'clock last night, but he said nothing as to the time of his leaving being so near. Two hours later he again went and told Yakub that he must prepare to start this morning. Yakub, received the news cheerfully, making few remarks only asking that Yahiya Khan and two other sirdars might be released and allowed to accompany him. He was told that this could not be done, but that his servant Abdul Kayun would be released and allowed to go with him.

## Wednesday, December 3.

—*Indian Mirror* on the fruits of Government education: At Bankipore, one would have thought we were in the land of enlightenment, and that our work was therefore easy. No. An enemy of a different kind, but hardly less redoubtable, awaited our attack here. It was Rationalism. As in other great cities and centres of enlightenment, so here English education had freed the Native mind from the trammels of superstition and idolatry, but it had made not a few young men free thinkers and scoffers, and substituted in their hearts in place of the religion of their forefathers the well-known creed of "Eat, drink and be merry." Faith in Hinduism had gone, and with it had disappeared faith in religion itself. Prayer, devotion, immortality, inspiration were well nigh lost in the sea of scepticism.

—The *Statesman* thus notices a sermon in which the Rev. Dr. Thoburn spoke of popular amusements: Speaking on the subject of "racing," the whole of the English nation were not, the doctor said, pledged to it; but on the contrary, the better sense—the advanced and enlightened portion of the people—were opposed to a pastime the morbid curiousity of which was to see a fellow-creature break his neck. Racing was a "foolhardy" pastime, which on an average numbered at least one victim every year. And who were responsible for this mortality? Not the unfortunate men who broke their necks, but those who, to satisfy a morbid curiosity, incited them to do so. Racing, besides, had its attendant evils in gambling and lotteries which tended towards the demoralization of the people who indulged in them; and any one claiming to be a Christian ought never to indulge in a so-called amusement which was likely to wreck his fellowman's prospects, ont only in this world, but in the word to come. A late Lieutenant-Governor of Bengal had, a few years ago, prevented the publication of lotteries, but the voice of public opinion had been raised against his action, and it was now notified that lotteries would only be tolerated when undertaken by Christian societies! There was no doubt that such "abominations" would never cease to exist till it was condemned by a strong public opinion, the time for which, the rev. doctor was of opinion, had come. Dilating on "theatricals," the Rev. Doctor roundly condemned the tone of plays produced on the stages of theatres now-a-days as compared with the Grecian dramas of centuries ago, with which they could bear no comparison. Theatres were, he said, the world's mirror, reflecting back as they did the doing of society at large; and if it were possible to reform them with a due regard to morality, they would soon prove to be financial failures. Giving several instances of the demoralization of the Calcutta stage, the rev. gentleman concluded by condemning public dancing as an amusement which no good Christian ought to participate in.

—The *Subodka Patrica*, referring to a recent order of Government, says: "In our Elphinstone High School, and in the Mofussil High Schools, the fiat has gone forth, that every student shall wear boots and stockings. This is substantially the intention of those who have passed the order in question. For it is further provided, that whosover shall not put on boots and stockings must during the whole time that he is in the school go about bare-footed. The inconveniences and annoyances to which people are exposed by the adoption of this latter course are so patent that they can hardly be unknown even to that olympian authority—"His Excellency the Governor of Bombay in Council." And we strongly suspect, that the choice thus left to the poor students of our Schools must clearly have been understood by the framers of this new-fangled order to be only "Hobson's choice." We own that we fail utterly to understand this new phase of the "shoe question." And we have no hesitation in affirming, that we feel the greatest indignation at the conduct of those who have misled "His Excellency the Governor in Council" into fulminating the new order, which would be merely extravagantly absurd if it were not

also a source of the greatest annoyance and vexation to a very poor and innocent class."

## Thursday, December 4.

—Professor Monier Williams, in a circular printed at Oxford last month, describes the progress made towards founding an Indian Institute. Some £16,000 has already been subscribed in England and India; a further amount of £4,000 is wanted, in addition to the cost of a site.

—*Overland Mail*, Nov. 14: Amongst the deaths recorded this week are:—Lieut-Gen. W. Crokat; Major-Gen. E. W. D. Bell; Col. A. A'Court Fisher; Mr. W. Wilson; Mr. J. Starke; Rev. H. Legge; and Abd-el-Kader.

News from the Cape, dated Oct. 28, states that hostilities have been resumed against Moirosi. The Boers are also gathering with a view to resist the authorities. The King's Dragoon Guards have been detained by Sir G. Wolsely in consequence of the state of affairs.

Since the accession of President Grevy and the proclamation of a partial amnesty for the Communards of 1871, the Ultra-Radicals, or Intransigents, as they call themselves, have done a great deal to alarm the middle classes, and their unwise demeanour has already produced its effects. On Nov. 9 a supplementary Senatorial Election took place in the Charente Department, which, last December, had returned a staunch Republican for the Upper House of the Legislature. On this last occasion Marshal Canrobert, one of the three surviving marshals of the Second Empire, was returned by a very large majority over his Republican rival.

The *Daily News* publishes a long telegram from New York giving details of the collision which took place on Nov. 7 between the steamer *Arizona* and an iceberg.—

The vessel, which was going at fifteen knots, struck head on, recoiled and struck again in the same place, smashing in about fifteen feet of her bows. The iceberg is estimated at from three to four hundred feet in diameter, with three pinnacles sixty or seventy feet above the water. It was feared at first that these masses would topple over and crush the ship, but only a few tons of ice fell on the deck, and the engines were at once reversed and the vessel got clear. Correspondents of several New York papers who were on board agree that there was no look out at the bows when the collisisn took place.

The Apache Indians who were recently driven over the Mexican border by the United States troops turned on Nov. 9 on an isolated band of their pursuers in Chihuahua, Mexico, 200 Indians overwhelming 50 whites and killing 32 of them, the others escaping, though all wounded.

—The Paris papers announce the death at Damascus of the celebrated Arab chief, Abd-el-Kader, who strove to free his country from the Turkish and French rule, and from 1832 to 1847 held his own with indomitable energy against Clauzel, Bugeaud, and Lamoriciere. After his capitulation in 1848 he was detained in custody untill 1852, when he was liberated by Napoleon III., who contented himself with the chief's oath on the Koran that he would never again bear arms against France. Abd-el-Kader kept his word, and took up his residence at Damascus, where he always showed much sympathy with the Christian population of the East, notably during the Syrian massacres, when he energetically defended the Christians.

## Friday, December 5.

—The *Sumatra* with English mails, left Aden for Bombay, Thursday the 4th, at 2 a. m.

—The London *Statesman* made its appearance Nov. 29th.

The Cobden Club have offered to award a silver medal annually to the candidate who passes the B. A. Examination of the Bombay University with the highest number of marks in Political Economy.

Major General Sir George Le Grand Jacob has offered to hand over to the University £1,000 stock in "the British India Tea Company, Limited," as the endowment of an annual prize for an essay on some subject illustrating or relating to the advantages derived by India from the British Rule.

These offers have been accepted.

—We learn from the *Madras Mail* that the Secretary of State has authorised the Madras Irrigation and Canal Company to undertake the expenditure necessary to work the canal between Kurnool and the railway at Cuddapah cantonment for one year. The length of the canal is 177 miles between these points. The branch line at Kristnapuram, running from the Madras Railway to the intended covered wharf, is already far advanced; and the excavation of the canal basin is in progress. It is expected that the canal will be opened, with regular daily boats, in July next.

—Deaths last week, 454.

—*Bombay Church Chronicle*: "We regret to announce the death of Sister Rosamund, the Sister Superior of the All Saints Sisters of the Poor, in Bombay, which took place at the Cottage Hospital on Friday, the 14th of Novmber. The deceased was an experienced nurse, and in the Franco-Prussian War accompanied the Red Cross expedition for the Relief of the Sick and Wounded."

—Messrs Waman Shivram Apte, Henry F. Shanahan, M. S. Desai, and F. R. Wadia have passed the M. A. examination of the Bombay University. To the first named has been awarded a Scholarship of Rs. 400 per annum.

—Globe, Nov. 14: Prince Almayou, the young Abyssinian Prince (the son of the late King Theodore), who arrived in Leeds a short time ago to pursue his studies under the tutorship of Professor Ransome, died this morning of broncho-pleuro pneumonia. The prince was about 19 years old and was a highly interesting and promising young man.

—*Bombay Gazette*: "Very few theatres but have at one time or another been destroyed by fire. Drury Lane, Covent Garden, the Queen's, the Surrey and the Theatre Royal, Edinburgh, have all been burned down twice. The Lyceum, the Olympic, the Standard, and the Adelphi, Edinburgh, have been once destroyed by fire, while a false alarm in the Victoria cost 16 lives, and in Sadler's Wells 18 persons perished in a similar manner. Seeing that fires are of so frequent occurrence, and that even an alarm of fire is attended with so disastrous results, we would impress upon the management of the Gaiety the necessity of having the building efficiently surveyed, and the report of the surveyors published."

—The revolt in Kurdistan seems likely to give the Porte a good deal of trouble. The leader of the insurgents is one Sheik Obeitullah, the owner of large tracts of land on the Turco-Persian frontier, on both sides of the line. His adherents are supposed to number at present some 15,000; they have established their winter quarters in the rugged mountains to the east of Mosul, beyond the reach of cavalry. The Sheik lately sent in an ultimatum to the Porte, proposing the autonomy of Kurdistan with himself as Governor-General for life. The Porte has sent General Samih Pasha against the rebels.

The *Daily News* correspondent at St. Petersburg sends some details from the *New Time* as to the proposed railway from Orenburg to Tashkend. This purely strategical line will be 1,650 miles in length, and will cost, according to the Russian journal, about £11,500 a mile, at the present value of the rouble. Here we have a proposed expenditure of nearly £20,000,000.

—The *Politische Correspondenz* of Nov. 13 publishes a detailed account of the visit of Sir H. Layard to the Sultan, and the demands made by England for reform. By the New organization Englishmen are to be introduced into all branches of the administration. In the Department of Finance there are to be English tax-collectors and inspectors; in the Administration of Justice, English assessors and inspectors. In the Civil Administration English inspectors are to make periodical tours to hear the complaints of the population. In the Army and Gendarmerie Englishmen are to be put in command of the higher posts.

# Selections.

## THE FAITHFUL SAYING.

SERMON BY THE REV. DR. FRASER.

The series of services in connection with the Leeds Missionary anniversary were brought to a close by a sermon preached by the Rev. Dr. Fraser, of London, in Brunswick Chapel on Wednesday evening, Oct. 15. The chapel was completely filled by an attentive audience. The text selected was—"This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners; of whom I am chief." 1 Tim. i. 15. He said that every literature had its noted sayings; every country its pithy, popular phrases. They were familiar from constant quotation, but their pungency never left them; their freshness never faded. They expressed in compact form some deep conviction of the popular mind, some salutary lesson, or the condensed result of wide observation. Our sacred literature, composing the Bible, had just such immortal sayings—more familiar than others to the memories of men. They were the Church's household words. The text was one of them; it had been pronounced times without number, and made the theme of hundreds and thousands of sermons; yet it had not in the least spent its force or become obsolete.

There were two points to be considered. The simple propositon, "Christ Jesus came into the world"—was an impressive historical fact; "to save sinners"—that was the object for which He came.

1. *The historical fact*—"Christ Jesus came into the world." This was put forth as one that could not be denied, at time when numbers of persons were still alive who had seen Christ and who had been in his company. It was of great importance to remember that the central truth of our religion claimed to stand upon a basis of historical fact. There were other religions whose origin was quite lost in legends and mythological stories. The fears and hopes of men were crystallised into legends, and in the hands of poets were developed into a mythology, in whose honour shrines were erected. No one could say that the first preachers of the Gospel went about with old legends, or recited poems to their hearers. They declared that Jesus Christ "came into the world;" they told the time and place; and they pointed to the fact that He had lived and spoken, as no other man had ever lived and spoken. It was a vain thing for men to think that they could overturn or even shake our religion by raising difficulties on some points of the Christian faith; by questioning the doctrine of plenary inspiration, by doubts about the elements of futurism in the prophecies, or about the occurence of some of the wonders related in the Hebrew books of the Bible. The crucial question still remained—viz., How to account for that actual and historical person, Jesus Christ of Nazareth. Who was He? for what end did He live? Why was He, while yet in the prime of life, so willing to die? And why when it came near did He shrink from it with horror? And what were we to think of the assertion which his friends adhered to, at whatever cost or risk, that they had seen Him again and again, after He had risen from the dead? And then how were we to account for all that had ensued since, for all the acts of the Apostles, for all the wonders wrought in his name, for the power of his name to gather a church out of the nations; or how account for the new and beautiful and elevated turn which had been given from that era to the history of the world?

"Christ Jesus came into the world" to the Jew first but his sphere of action was not limited by the land of Israel. "He came into the world." This fact He expressed over and over again. "I am the light of the world." "God sent not his Son into the world to condemn the world, but that the world through Him might be saved." "I came forth from the Father, and am come into the world." These statements implied his pre-existence. Jesus Christ existed before He was sent into this world. He existed as the only begotten of the Father, the effectual might of God by whom He made all things. "Christ Jesus came into the world"—that might be put down as the most historical fact in history, and the greatest problem that opened out of the past world.

*ë. The object for which He came*—"*to save sinners.*" He came to manifest the Heavenly Father to men; He came to destroy the works of the devil." Jesus Christ came to save men from sin; He came to put away sin. And what effects had been produced by his coming? Though He was born in an obscure corner of the world, though He lived with the poor and despised, yet He had more effect upon the human race, upon its thoughts, its judgments, its institutions and customs, its memories and aspirations, than any other event whatever in the annals of mankind. Only one simple fact could account for Christ having thus changed the aspect of the world. He (the preacher) began to be weary of the fine language of eulogy used by certain preachers and writers, who talked grandly of the originality of his character, the elevation of his life, and the beauty of his teaching whilst all the time they were hiding from us his Saviourship. They had much to say about his beautiful life and wonderful teaching, but very little to say about Him saving sinners. It would have done the Israelites in Egypt very little good to have told them only a lot of beautiful truths and to have enjoined on them a great admiration of their leader; they were slaves, and they wanted a deliverer! Men want to be saved first, and then you could teach them afterwards. Dr. Fraser here drew a parallel between the Israelites in bondage in Egypt and the sinner in the bondage of sin, and showed very impressively the character of Christ as a Saviour and Deliverer. If we felt we were in bondage and condemnation, it brought little joy to us to be told in beautiful language that Jesus Christ was a noble example and a great Teacher. 'Tis true, 'tis true, but what man needs first of all is a Saviour, a deliverer. Man is a sinner, *save him*; then teach him and mould and refine him.

The thing in the world on which He fastened his eye, when He came, was human sin; He looked upon it as none of us could. It was the abominable thing which He hated; *He hated it*, He would remove it. He love the children of men, and He resolved to free them from their greatest foe. He made but little of the differences of which men made and thought so much—Romans, Pharisees, and Sadducees; how they looked askance at each other, but before his searching gaze they were all sinners. The woman taken in adultery was a sinner; so were all the learned scribes that dragged her up to judgment. "He that is without sin let him cast the first stone," and one by one they went out until she was left alone with the Saviour. *They were sinners all.* The Son of Man came to seek and to save that which was lost. He saw men as sinners, and He called them to repentance. When he worked a miracle, the people saw the palsy, but He saw something more—He saw the terrible disease of sin. We never come up to the full force of Christ's power until we hear Him saying, "Thy sins be forgiven thee." There is one thing that could not be done in heaven; you ask what is that? It is the setting up a cross, and the dying of One upon it for our sins. Death cannot enter there, and if the Prince of Heaven is to die, He must come down here to earth. We do not lay sufficient stress upon the condemning and defiling power of sin. This defilement cannot be remedied by a voice. The voice of God had often spoken and yet men were not saved from their sins. So He "*came*" to save sinners. He came because the Father loved the world. He came because He himself loved it, and would not leave us to perish in our sins. Paul pressed this truth with great earnestness upon Timothy. "It is a faithful saying." It is reliable; it accords with all the greatest first truths that reason and conscience can rely upon firmly. Put your foot upon this truth, and you will find it firm as a rock. There never was a greater divine than the Apostle Paul, and there never was any one more willing to express his creed in a few simple words, and here we have it. "It is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners." He had a great consciousness of sin. He had no doubt of his own salvation, but he always pleaded that he was "a sinner saved by grace," and he called himself a sinner to the end. We call him *Saint* Paul; he called himself "the chief of sinners." If there was any talk about "saints," he was less than the least of all; but if there was any talk about "sinners," he was the greatest of all. Those who know this "saying" best, and have proved it to be "faithful," should preach it best to others. What is the "missionary cause', but the telling of this truth to sinful men? Those who feel its truth most strongly must have a cordial affection for Christian missions. Our duty is not done if we sit with folded arms until the heathen come over the sea and ask us to give them the Gospel. Not so did God deal with us or with our fathers. We did not send into the distant East to learn the way of salvation, but missionaries "came" to us. Let us, then, send our missionaries to the heathen, Let the light go to the darkness; let the new life go to the region of the shadow of death! It was alleged by some that the sceptical humours and self-indulgent tendencies of the present day were eating into the heart of the missionary spirit, and that the Churches were indisposed to give up their money for the extension of this great cause. He would not say whether this was, or was not, the case. He would, however, urge them to even greater self-denial and liberality. "Will you," he proceeded, "who have been born into your present position so recently; will you who have been born of a missionary spirit; who have pushed out your preachers into so many regions, ringing wherever they go the silver bells of salvation by the Holy Ghost; will you be the first to show signs of weakness and decay? Oh! no, a hundred times, no! Oh! call your people together, tell them it cannot be that they shall faint and grow weary in this work! Oh! call for the fire from heaven to consume the dross that would mingle with the gold, and if any dust of worldliness has come upon your souls, go, bathe and steep them in the fountain of the love of God, and then love men because *you* are loved, and save men because *you* are saved. Tell them everywhere, 'It is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners.'"—(*Watchman*)

## THE CHURCH'S NEED, AND HOW IT CAN BE MET.*

BY REV. ENOCH MELLOR, D. D.

If the Lord begins to work, we may expect a wondrous effusion of the Holy Spirit, both upon His Church and the world, which is still estranged from His law and love. A wondrous effusion of the Holy Spirit, I have said. Brethren, we at least have so much as heard that there is a Holy Ghost; but has not the necessity for His operation faded largely from the faith of the Church? And have we not forgotten that it were easier for us to create a new physical universe without His co-operation, than that spiritual kingdom which it is the aim of the Gospel to establish in the heart? None of us, I am sure would wish to expunge from the ancient creed, "I believe in the Holy Ghost;" but the revival of faith in this solitary truth would be like the joyous outburst of spring from the dreariness and desolation of winter.

With the effusion of the Spirit the Church in reality began. The death and the resurrection of Christ waited for that wondrous day that they might receive their due enthronement and authorization. In the New Testament the work of Christ has no meaning, except as it is unfolded by the Holy Spirit. It has no power except as it is applied by the Holy Spirit. The Gospel is not simply a Gospel of facts; it is a Gospel of influence, through which the inner meaning of the facts becomes interpreted, and through which the soul upon which their efficacy is to be displayed becomes disposed and attuned to their reception. I have, indeed, greatly misread the New Testament if it do not place the power of the Gospel as much in the operation of the Holy Spirit as in the death on the cross, and in the resurrection from the tomb. And if this be true, the Gospel is as much the Gospel of the Holy Spirit as of the Son of God; and it will be in vain that we present, with whatever pathos and emotion, the dying and the risen Saviour, if we disesteem or ignore that Spirit which worketh all in all.

I cannot stay now to consider, or even state, all the influences, general and special, which have tended to cast into shadow the specific work of the Spirit. The mystery which envelops His operations has contributed to this result; but was not this very mystery a prominent feature in our Saviour's conversation with Nicodemus—not merely admitted, but emphasised? And it is not for us, assuredly, whose creed is one of miracle and mystery, to shrink from that truth which is a mystery, and from that mystery which Christ assures us is a truth, that "except a man be born of water, and of the Spirit, he cannot see the kingdom of God." That the ways of the Spirit transcend the vision and the thought of man, that we know not in what manner He can touch the soul, and create within it new affinities, without suspending its essential freedom, can furnish no ground for our unbelief of a truth which may be said to blaze before us in the Divine Word.

It has been the melancholy misfortune of the Church that from age to age some of the truths committed to its keeping have fallen into eclipse. At no time have they shone together with their native splendour; and at length God has begun to work, as in the sixteenth century, when He scattered the clouds which had been thickening for generations around the doctrine of justification by faith; and it seemed as if a new sun had been suddenly kindled in the heavens. What if now the time is come for the dispersion of clouds scarcely lighter, which have obscured by their thick folds the doctrine of the Spirit's agency in the great economy of redemption? We read that the Spirit can be grieved. What if He has been grieved? Need we wonder that He has been grieved if He has been forgotten? And has He not been forgotten, as if that dispensation over which He presides were nothing more than a theological dream? Have we not been acting as if we had all the forces at our command we need for the conversion of the world, when we have the great facts of our Saviour's life, and death, and resurrection, as the themes of our message? And have we been wiser than the husbandman would be who, having prepared his soil and scattered his seed, should forget that there were celestial influences without the co-operation of which his labour would be in vain? The ultimate power which is to make all labour fruitful, whether it be in the physical or in the spiritual world is held in the Divine hand—held there, for no

* From a remarkable sermon delivered by Dr. Mellor at the recent meeting of the Congregational Union held in Cardiff, and founded on the text, "It is time for Thee, Lord, to work; for they have made void Thy law" (Ps. cxix 126).

other hand can hold it, and held there that it may be seen that neither is he that planteth anything, neither he that watereth; but God that giveth the increase.

We have worked—yes, some of us, it may be, have worked hard and long—worked at books, worked at the Bible, worked at sermons, worked in the pulpit, worked in the homes of the people, worked at organizations, and so far we may have worked wisely, but all that is but prophesying to the bones, and we stand to-day almost despairing before the prostrate forms of the unbreathing dead. What shall we do? Abandon our place in the valley of the slain, and turn away in tears? Abandon it! We must not, we dare not. Better far prophesy to the wind, for now it is time for God to work, and the cry for the Church at this hour is, "To thy knees, O Israel!" —to thy knees, for sin has to be confessed and forsaken; to thy knees, for thine own life is dying; to thy knees, else wilt thou labour in vain, and spend thy strength for nought; to thy knees, for God will be inquired of; to thy knees, for no power can avail to touch and open the windows of heaven but the power of prayer, Oh! it is time for God to work; and if He begin to work, he may humble the heart of the Church; but let Him work. He may smite some idols of opinion which we have fondly worshipped, but let Him work. He may burst the narrow embankments by which we have sought to hem in the gracious stream of His Divine influence, but let Him work. He may, disappoint our poor ambitions, and scourge our petty rivalries, but let Him work. He may, like the gale which sweeps through forests with such cleansing power, upturn growths of rottenness that wore the semblance of life, but let Him work. He may, as with the swell and volume of a flood, carry away whole institutions, which he never needed, or needs no more, but let Him work.

Lord, revive Thy work in the midst of the years, in the midst of the years make known: in wrath, remember mercy. Awake, awake, put on strength, O arm of the Lord! Awake as in the ancient days, in the generations of old. Art Thou not He who hath cut Rahab in pieces and wounded the dragon? "Let Thy work appear unto Thy servants, and Thy glory unto their children, and let the beauty of the Lord our God be upon us, and establish Thou the work of our hands upon us, yea, the work of our hands establish Thou it."—*(Word and Work.)*

## Miscellany

—The fifty-sixth annual report for 1878 of the Berlin Society for the Promotion of Christianity among the Jews, has lately been published. In the appendix some details are given respecting the distribution of the Jews all over the world. The total number of the Hebrew race to-day is about what it was in the days of King David—between six and seven millions. There are in Europe, according to the latest statistical information, about 5,000,000; in Asia. 200,000; in Africa, over 80,000; in America (North and South) from 1,000,000 to 1,500,000. More than one-half of the European Jews (2,621,000) reside in Russia; 1,375,000 in Austria, of whom 575,000 are in the Polish province of Galicia; 512,000 in Germany (61,000 in the Polish province of Posen); Roumania is credited with 274,000, and Turkey with 100,000. There are 70,000 in Holland, 50,000 in England, 49,000 in France, 35,000 in Italy; Spain and Portugal have between 2,000 and 4,000; 1,800 in Sweden, 25 in Norway. Nothing is said about Denmark or Switzerland. The number of Jewish residents in Berlin is given at 45,000—nearly as many as in the whole France, and more than in Italy, Spain, Portugal, and the Scandinavian peninsula altogether. The majority of the African Jews live in the province of Algiers. But they are to be found in Abyssinia and all along the north coast, and even in the Sahara oases, frequently acting as intermediaries between the Mohammedans and Christians. Of the Asiatic Jews 20,000 are assigned to India, and 25,000 to Palestine. The population of Jerusalem is given as 7,000 Mohammedans, 5,000 Christians, and 13,000 Jews. These last are classified as German, Spanish, or Arabic Jews. The report gives no details concerning America, except that in New York there are thirty synagogues.

—An Am. Missionary at Oroomiah, Persia, writes, to the *Woman's Work* (America):

The work most encouraging to me is, that *women* are beginning to work *for women*. Real Bible readers, chosen by the church, paid by Christ, not from the mission funds. The pastor of the Geog Tapa church thinks he could not carry on his church work without the help of the women. In the church membership of 150, two-thirds are women. They also visit neighbouring villages, and one remarked to Mrs. Shedd, "We never thought that there could be women so near us who were so dark, so wholly unenlightened." Mrs. Shedd herself says:—

"Yesterday I went out to Degala, where they are having large meetings and considerable interest. There seemed to be necessity for helping the women, and I went out to try to do what I could to help them to get into working order. I found Kasha Shimoon all awake on the subject, ready and glad to do anything. We arranged to have the women meet in the school-room while the general meeting was held in the church. The room was full, and while I talked to them of what women owed to Christ, and of the duty and privilege of showing our love and our gratitude to our Saviour, they listened eagerly, and responded in a way that made me feel that many of them only needed to be shown what to do. Kasha Tego, of Geog Tapa, and Kasha Shimoon then came in, and for some three quarters of an hour we listened to the simple, eloquent story of what the Geog Tapa women are trying to do for Christ. You would have felt rewarded for your long years of toil if you could have listened to that account. 'Their works do follow them.' The church membership among the women has more than doubled within the last eight years. There are now 100 women in the church, and *not one of these is allowed to be a drone in the hive.* These 100 divide the whole village, and each one takes her special charge, more or less, of those outside the church. For these women they labour and pray as they find opportunity, at least once a week. On Friday these working women meet and talk over the interests of Zion, the pastor usually meeting with them.

"Recently, last year, I think, they chose six of the best women as deaconesses. Among these the church members are divided, so that each has her own charge. They help the weaker sisters, instruct the ignorant, guide them in their efforts to extend the kingdom of our Lord, and last, but not least, they settle all quarrels among the women. A few Sabbaths ago, four of the women came to the pastor saying, 'If you approve, we wish to go two and two to Tetrash, and other near villages, to teach and help the women on the Sabbath.' So they are going to scatter the light which freely they have received. The Kasha told many touching incidents, and gave most earnest testimony to the value of these labours of the women. He said, 'Without their help I could not do the work in Geog Tapa.' You who have lived here and know how women are looked down upon, can understand how much this means. The Degala women were deeply interested; some wept aloud, and ten arose to express their desire to 'go and do likewise.'

—Speaking of Mr. Moody and his labors in Cleveland, Rev. Dr. Anson Smyth says:

If you were to ask me "wherein lieth his great strength" as minister of the Gospel, I should say

1st, In his deep acquaintance with the power of the Holy Spirit, as experienced in his own heart. It seems to me that all his sayings and doings show him to be a man of God.

2d, His very intimate acquaintance with the teachings of God's published Word. There are very few who find so much in their Bibles, and get so much out of them, as does Mr. Moody. He heartily, and without any question, *believes* all that he finds in the Bible, and its truths are all to him most solemn realities. Heaven to him is a most blessed reality, and hell to him is a terrible reality, and he lives and preaches under the inspiration of these impressive and awful truths.

3d, He is emphatically orthodox in his teaching. Not one sermon does he preach in which he does not show himself to be a Calvinist, in the best sense of that term; and it is the great truths of the Calvinistic faith which represent sin, repentance, and faith in their true character, and which are best adapted to awaken conviction, and lead to conversion. While he is kind and persuasive, he is at the same time direct and unsparing.

4th, He seems not to depend at all upon himself for success, but exclusively upon the Holy Spirit. This he is constantly declaring.

5th, He is utterly free from all appearance of authority, dictation, and self-consciousness, which are such fatal hindrances to success in the labors of not a few revivalists. While he speaks as one having authority from God to be a leader to the people, he is humble, and free from conceit and self-importance.

6th, His labor with Christians leads them to feel their deep unworthiness, while at the same time it impels them to prayer and earnest effort for the salvation of souls. His preaching is terribly alarming to those that are at ease in Zion.

7th, He implicitly believes that his labors and prayers, together with those of other Christians, will surely result in leading sinners to Christ and salvation.

In my letter of last week I spoke of his common-sense, tact, and practical wisdom. This is one of the very strong points in his character. He has now been with us for nearly two weeks, and while I regard myself as conservative respecting revival measures, I can truly say that I could not find one word of fault either with his preaching or his methods.

## TELEGRAPHIC NEWS.

*Paris, November 27th:* The Chamber of Deputies was opened to-day in Paris, and not at Versailles, as on the last occasion. M. Gambetta in his opening speech urged a policy of conciliation.

*St. Petersburg, 27th:* The Russian Government is sending reinforcements of troops to Turkestan, and a plan for a new route of advance is being prepared.

*London, 28th:* The British Government is establishing in Canada a reserve force of ten thousand men from active service either in Canada or abroad. Mr. Gladstone, in speaking at West Calder yesterday, said that the present policy of Great Britain was helping Russian aggrandisement.

*Berlin, 28th:* The State of Siege in Berlin has been prolonged for another year.

*London, 29th:* Mr. Killen, barrister-at-law, who was arrested at Dublin for seditious language, has been committed for trial. Bail was offered him, but he refused to avail himself of it.—The following officers have been gazetted Companions of the Bath:—Major General Newdigate.—Colonels—Drury Lowe, Whitehead and Harrison.—Lieutenant-Colonels—Welman, Pemberton, Brown, Malthus, Parnell, Law, Gilbert, Clarke, Crealock, Harness, Black, Bruce and Tucker.—Commissary General Morris.—Commissary Webb. Surgeon General Holloway and Surgeons Norbury, Wells and Cuffe. —Prince Gortschakoff is at present in Berlin on a visit.

*Madrid, 29th:* The marriage between Alfonso, King of Spain, and the Archduchess Marie Christine of Austria, was solemnized in the Atocha Church to-day.

*London, 30th:* Mr. Gladstone made two speeches at Edinburgh yesterday, in the course of which he denounced the financing of the Tories as extravagant and dishonest, and said that, the expenses at-

tending the Afghan war were like those of the Abyssinian war, underrated. He insisted on the independence and emancipation of the Balkans, and warned the country against allowing Austria to inherit the sovereignity of Turkey.

*St. Petersburg, 30th:* Mirski, who made the attempt to assassinate Lieut. General Drentelin, Chief of Police in St. Petersburg, has been sentenced to death.

*Washington, 30th:* President Hayes, in his annual message to Congress, strongly urges the suspension of silver coinage, beeause, he said, it is impossible to maintain the par value.—The United States Government have offered to mediate between China and Japan regarding the Loochoo islands.

*London, December 1st:* The Right Hon'ble John Arthur Roebuck, M. P. for Sheffield, is dead.

*St. Petersburg, 1st:* The *Golos* has been suspended for five months.

*London, 2nd:* Her Majesty the Queen-Empress is suffering from a severe cold.

*St. Petersburg, 2nd:* Mirski, who was sentenced to death for attempting the assassination of General Dreutelen (Chief of Police), has been granted a reprieve. It is semi-officially stated here that in the event of Prince Gortschakoff resigning the Chancellorship that he will probably be succeeded by his assistant, M. de Giers.

*Berlin, 2nd:* In the Lower House of the Prussian Parliament yesterday, the Minister of the Interior said that a prolongation of the state of siege in Berlin was necessary owing to the increase of socialism.

*London 3rd:* Her Majesty the Queen-Empress, according to latest information, is recovering from her severe cold. The *Standard* publishes a paragraph stating that the Government intends a distribution of rewards to loyal Natives Princes of India shortly. The Canadian (Dominion Government) has determined to appoint a Minister in London.

*St Petersburg, 3rd:* As the Czar was on his way yesterday to Moscow the baggage-carriages of the train in which he was travelling were blown up. One of the carriages was entirely destroyedn but no one was injured. His Imperial Majesty, on subsequently receiving a deputation, thanked God for his escape and appealed to his subjects to and in the extirpation of sedition. Later accounts of the attempt on the Czar's life near Moscow state that the explosion, which was fired from a house adjoining the line of railway, did not take place in the Czar's train as was originally reported, but in a seprate baggage-train which followed it. His Imperial Majesty owed his escape to the fact that the departure of the two trains was at the last moment reversed, it having been originally arranged that the baggage-train should precede the other. The criminals have not yet been discovered.

*London 4th:* The trial of Irishmen for seditious language is fixed for the 11th instant.

## PASSENGERS SAILED.

Per Str. *Arabia*, Dec. 1:

For Genoa.—Mr Frank Long, Miss Frank Long, Mrs Prendergast, Signor A Vasette, Surgeon Major J Robinson, Lieut Montanaro, Surgeon Major T W & De Fabeck, Mr Albert Dubus, Mr and Mrs Heyder, Mr J and Mrs Gregory, and ten deck passengers for Aden.

Per P. and O. Str. *Gwalior*, Dec. 1:

For Southampton.—Mrs E Byrne and 2 infants, Miss Purvis, Miss Sievewright, Major and Mrs Case and 2 children, Mr and Mrs Furnivall, 3 children, and 1 infant, Mrs T A Cox, 2 children, and 1 infant, Lieut and Mrs Willson, Lieut Phillips, Colonel W T Miles, Miss Bramhall, Mrs Francis Bramhall and 2 children, Colonel Bishop, Master Heath, Mr and Mrs R Thompson and child, Mr and Mrs R Bruce and 4 children, Lieut R F Trotter, Major Peacock, Lieut C E Gubbins, Lieut Hobday, Messrs W Godfrey, Maxwell, E A Hunt, W Bramhall, F Goldsmith, T Carnac, Riddie, James Martin, J C Gale, and Bainbridge.

For Brindisi.—Mr and Mrs A M Monteath and 1 infant, Miss Kemp, Rev J P Ashton, Dr Wyndowe, Mrs Crawford, Messrs E Byrne, Amir Ali, Ibrahim Ahmed, R A Lloyd, and J Pile.

For Venice.—Lieut-General J A Ewart.

For Suez.—Mr D J Samfolakis, Mr Ryde, Miss Gordon, and Captain T E Gordon.

For Malta.—Capt McCausland.

## PASSENGERS ARRIVED.

Per P. and O. Str. *Bokhara*, 4

From Southampton.—Rev J S Allnutt, Rev F Lefroy, Mrs Brownlow and infant, Rev R Winter, Miss Harrington, Mrs M Turnbull, infant, child and sister, Surgn-Genl and Mrs Crawford, Miss Gray, Mr Crispin, Mr and Mrs Klenknicht, Col and Mrs Ducat, Miss Ducat, Mrs Mackenzie, Mr and Mrs Sestro, Mr and Mrs Keilbry, Mrs Ashburner, Mrs Ferward Mrs Pearson and infant, Mrs Baines and infant, Capt and Mrs Le Breton and infant, Sub. Condr H C Radcliffe, Mrs Ducat, Mr and Mrs Coldstream, Miss Coldstream, Capt Barnett, General Marston, Mr and Mrs Walker, Dr and Mrs Trimmell, Messrs T O Miller, R Holmwood, R S Greenshields, J C Anderson, F Gleadon, T C McKnight, Scott, F Kennett, E Batcher, E Wilkins, P M de Silva, Hullamo, junr, S Fleming, Camping, King, E W Campbell, and J Merriman.

From Brindisi.—Captain Firebrace, Mr and Mrs Courajod, Mr and Mrs Knapp, Col and Lady Barne, Mrs Cornell, Mrs Bateson, Major Sheffield, Dr Sibthorpe, Mrs E A G Madden, Dr W P Dickson, Col H N D Prendergast, Col J S Taylor, Miss Zeyen, Mrs Jarvis, Messrs Davis, Costella, Hills, St Clair, C Aynard, Stuart, C Tennins, C M Macdonald, Dalmahoy G Smidt, A D V Best, A N Macdonald, A G Dunlop, H Mackenzie, Buchholy, Macfie, Ormiston, and Misses Carmichel and Zeyen.

From Venice.—Mrs Waterfield, Miss Cassels, Mr and Mrs Stainer, Mr and Mrs Kennedy, Messrs C S Dawson, G A Sweedy, Hugh Bell, G W Shaw, Oldemeyer, Eisenohr, A Breul, and A Pengelly.

From Suez.—Mr H E Talk and son.

# Domestic Occurrences.

## MARRIAGES.

OSBORN—DRAKE—November 22nd, 1879, at Falkland Road Hall, Bombay, Rev. Wm. B. Osborn, Presiding Elder M. E. Church, to Miss Lucy R. Drake, daughter of E. Drake Esq. Stoughton Mass.

REES—SANDERSON—Nov. 27th, at Bangalore, Rev. D. A. Rees, Wesleyan Missionary, to Mary Burton, daughter of Rev. Daniel Sanderson, Richmond, Surrey.

## DEATHS.

ASHFIELD—Nov. 20th, at Sirdarpore, Central India, Frederick Walter, son of Captain Ashfield, Bombay Staff Corps.

FRASER—Nov. 24th, at Pachmarhi, C. P., Agnes W. Archibald, wife of A. H. Leith Fraser, Bengal Civil Service.

WARD—November 26th, at Mhow, Lieut. A. H. Kirwan Ward, H. M. 29th Regiment, aged 21 years.

SCOTT—November 28th, at Colaba, Esther, widow of the late James Scott, aged 79 years.

WRIGHT—November 30th, at the Free Ch. Mission bungalow, Mrs. Mary Wright aged 71 years and 10 months.

## "BOMBAY GUARDIAN."

*Subscriptions received from 29th November to 6th December* 1879.

W. A. E. Boyd, 6th July 1879, Rs. 6; Major J. W. Oldham, 17th Nov. 1880, Rs. 6; Rev. P. T. Wilson, 31st March 1880, Rs. 7-10; Rev. W. Nubling, in part payment Rs. 10; Rev. W. W. Brown, 19th Dec. 1879, Rs. 7-10; W. Blunt, 31st Dec. 1879, Re. 1; F. Peacock, 9th March 1879, Rs. 7-10; Lt. Col. McCausland, 22nd April 1880, Rs. 7-10; J. Swettenham, 2nd Feb. 1880, Rs. 7-10; Rev. A. H. Frost, 18th January 1880, Rs. 9-4; Rev. W. B. Keer, 22nd April 1880, Rs. 9-4; Mrs. J. Briggs, 7th June 1880, Rs. 7-10; Rev. S. B. Fairbank, 7th Oct. 1880, Rs. 7-10; Rev. F. Campbell, 15th October 1880, Rs. 7-10; Rev. L. Gengnagel, 30th Nov. 1879, Rs. 1-15; D. H. Lee, 15th Nov. 1880, Rs. 7-10; Rev. Sorabjee Kursetjee, 31st May 1880, Rs. 3-12; Captain Ross, 31st Dec. 1879, Rs. 6; W. Bedford, 1st August 1879, Rs. 6; Mrs. Anderson, 1st October 1880, Rs. 9-4; Rev. J. Paterson, 21st Jan. 1880, Rs. 9-4; Mrs. Baird, 31st March 1880, Ans. 8; G. Ainsworth, 30th, Nov. 1879, Ans. 8; G. Ainsworth for Customs officer 25th Nov. 1879 Ans. 8; E. Sampson, 30th November 1879, Re. 1.

# Advertisements.


## BOMBAY AUXILIARY BIBLE SOCIETY.

PULPIT, Family, and School Bibles in English, with marginal references and maps, bound in morocco, calf, sheep, and cloth,—prices varying from annas 4 to Rs. 20: also Bibles in the Vernacular and other European languages on sale at the Bible Society's Depot, Bombay.

## ZOZO CATARRH SNUFF.

GUARANTEED this celebrated snuff to cure the worst-cases of *Catarrh* or Ulceration of the Head, cold in the Head, Bleeding of the Nose, Constant Hawking & Spitting, Incessant Blowing of the Nose, Obstructions of the Nostrils & Throat, Soreness of the Throat, Hoarseness, clogged up with Matter running from Head down the Throat, Dryness or Heat of the Nose, Dulness and Dizziness of the Head, Nervous, Sick and Chronic Headaches, and Neuralgia.

Relief is Experienced Instantaneously.

Price per Box—Rs. 3.

M. Brothers & Co.

169 Dhurumtolla, Calcutta.

## REQUEST.

DONATIONS of books or money are requested for the Library of the Bareilly Theological School particularly Oriental and Theological books are desired.

Persons leaving the country or otherwise having books to dispose of may be glad to help us.

T. J. SCOTT.

Principal.

Bereilly, N. W. P.

## BOMBAY EDUCATION SOCIETY.

Byculla Schools. Day-scholars are received on payment of fees varying from Rs. 1 to 5 a month according to the Standard Half fees for second and all other children of the same family, Standards 18 in the Boy's School, 1-5 in the Girls school. Apply to the Head Master or Lady Superintendent.

Byculla, 3rd Sept.

JUST RECEIVED

A BEAUTIFUL ASSORTMENT OF

## 'XMAS AND NEW YEAR

GREETING CARDS.

FROM THE BEST LONDON MAKERS.

PRICES—From *Anna* 1 *to Re.* 1-8.

A series of One Dozen, sent to any part of India (Post free), on receipt of Money Order, Telegraph, or Postage Stamps for Rupees 2.

Residents in the Mofussil desirous of sending Greeting Cards to friends in England, must arrange to despatch them by the Southampton Mail leaving Bombay on November 25 or by the Brindisi Mails of December 1st and 8th.

ILLUMINATED FLORAL SCRIPTURE TEXTS.

IN

Blackwood Oxford Cross Frames, 20 inches × 10 inches. Price Rs. 5.

*The above are suitable for Sunday Schools and Bible Classes.*

## Birthday Registers,

BY THE

*Late* Miss HAVERGAL.

*A Register of Anniversaries and Birthdays.*

The Book is printed upon writing paper, and has an illuminated Title-page and Frontispiece, with texts, in mediæval character, selected by Miss HAVERGAL.

PRICE, Rs. 3 & Rs. 5.

ADDRESS TO—

CAXTON PRINTING WORKS, BOMBAY.


ASIATIC SOCIETY MUMBAI

## SARSAPARILLA.

### WILKINSON'S ESSENCE OR FLUID EXTRACT OF

RED JAMAICA SARSAPARILLA

IS THE ONLY PREPARATION RECOGNISED BY THE FACULTY AS A WONDERFUL PURIFIER OF THE HUMAN BLOOD.

It is not too much to say that those suffering from the effects of TROPICAL CLIMATES, such as TORPID LIVER DEBILITY, ATTENUATION OF BODY ERUPTIONS, LASSITUDE, &c., will, by taking this extraordinary ESSENCE OF RED JAMAICA SARSAPARILLA soon find, relief and ultimately a cure. It is asserted by those who take a little DAILY (in accordance with the instructions given), the system becomes less liable to attacks of illness

"We cannot speak too highly of it." *Lancet.*
"We recommend your *Red Jamaica Sarsaparilla.*" —*Medical Review.*

"The only preparation for removing what may be called the sequelæ of a mercurial course."—*Sir R Martin.*

"The late Lord Clyde, writing for a further supply of *Wilkinson's Sarsaparilla*, says, "I am never without it, for when feeling depressed or out of sorts from anxiety to fatigue, a dose or two animates me."

"Your *Essence of Red Jamaica Sarsaparilla* CURED me a Torpid Liver after all other remedies failed." *Earl Aldborough.*

PREPARED ONLY BY

Thomas Wilkinson, 270, Regent Street, London.

Sold in quarter, half, and pint bottles.

CAUTION.—Many spurious, worthless, and injurious preparations are offered to the Public. See that both bottle and label have the Name and Address, also Trade Mark—W. in a Diamond.

## WILKINSON'S

### BRONCHIO-THORACIC LOZENGES.

AROMATIC TINCTURE OF QUINOIDINE.

## WHITMORE'S

### COMPOUND LINIMENT OF ARNICA.

### STOMACHIC DINNER PILLS.

PREPARED ONLY BY

THOS. WILKINSON, 270, Regent St., London.

TREACHER & Co., BOMBAY, BYCULLA, POONA &c.

and all respectable Firms in India.

GRATEFUL—COMFORTING

## EPPS'S COCOA.

BREAKFAST

"By a thorough knowledge of the natural laws which govern the operations of digestion and nutrition, and by a careful application of the fine properties of well-selected cocoa, Mr. Epps has provided our breakfast tables with a delicately flavoured beverage which may save us many heavy doctor's bills. It is by the judicious use of such articles of diet, that a constitution may be gradually built up until strong enough to resist every tendency to disease. Hundreds of subtle maladies are floating around us ready to attack wherever there is a weak point. We may escape many a fatal shaft by keeping ourselves well fortified with pure blood and a properly nourished frame." —See article in the *Civil Service Gazette.*

Made simply with boiling water or milk.

Sold only in Packets labelled :—

JAMES EPPS & CO.,

HOMŒOPATHIC CHEMISTS,

LONDON.

BOMBAY SCOTTISH EDUCATION SOCIETY.

BYCULLA SCHOOL—PAREL ROAD.
Head Master—MR. JAMES MCDONALD,
Head Mistress—MRS. MCDONALD, } With Assistants.

FORT SCHOOL—HUMMUM STREET.
Head Master—MR. A. D. SMEATON,
Head Mistress—MRS. SMEATON, } With Assistants

Music Master—MR. JOSEPH SCHMUCK.

French Master—SIGNOR PEDRAZA.
R. JEFFREY,
D. MACPHERSON. } Honorary Secretaries.

Boarders (Boys and Girls) are received by Mr. and Mrs McDonald, and by Mr. and Mrs. Smeaton.
Bombay, January, 1879.

## POONA CONFERENCE SCHOOL.

| | Rs. |
|---|---|
| For boarding, per month,..... | 25 |
| „ two from the same family... | 45 |
| „ Tuition Rs. 3, 4 and ..... | 5 |
| „ Piano or Harmonium, extra, | 5 |

Apply to,

Rev. W. E. Robbins, A. M.
Principal,
East Street,
Poona.

## MRS. PAYNE

### MONTHLY NURSE,

Apply. Female work shop.

## WELL WORTHY OF NOTICE AS A CERTAIN CURE

For Bilious and Liver Complaints, Indigestion, Wind, Spasms, Foul Breath Nervous Depression, Irritablity, Lassitude, Loss of Appetite, Dyspepsia, Heartburn;, Sour Eructations, Lowness of Spirits with sensation of fullness at the pit of the Stomach, Giddiness, Dizziness of the Eyes &c.,

## DR. SCOTT'S BILIOUS & LIVER PILLS

### STAND UNRIVALLED.

As a General Family Aperient Medicine they have no equal, being mild in their operation, and grateful to the Stomach, they give a healthy tone and vigour to the different secretions, causing the necessary organs of the Stomach and Liver to resume their activity, thus restoring the appetite, promoting digestion, and strengthening the whole system.

They can be taken at any time without restraint from business or pleasure, hence they are a most valuable domestic medicine. Heads of households should always have a box of these Pills by them, to resort to on any slight occasion of ailing on the part of those under their charge, as by paying attention to the regular action of the Stomach, Liver, and Bowels, many a severe illness is avoided or mitigated. They will be found in slight cases by a single dose to restore health to the body, with a happy frame of mind.

Prepared only by W. Lambert, 1A, Vere Street, London, W., England. In Bottles ONLY, 1s. 1½d. and 2s. 9d. Sold by all Chemists.

IMPORTANT CAUTION.—Be sure to ask for "DR. SCOTT'S Bilious and Liver Pills," in a green bottle, wrapped in green paper, and having the name and address.

WILLIAM LAMBERT,

8, King William Street, Charing Cross,

Engraved on the Government Stamp. Do not, therefore, purchase without seeing the Government Stamp over the cork of the bottle.

## A NEVER-FAILING REMEDY

### FOR LIVER COMPLAINTS.

### DR. SCOTT'S BILIOUS AND LIVER PILLS.

PREPARED without any mercurial ingredient. Invaluable to all who suffer from Bilious and Liver Complaints, Indigestion, Wind, Spasms, Nervous Depression, Lassitude, Lowness of Spirits with sensation of fulness at the pit of the Stomach, Giddiness, Dizziness sensation of the Eyes, and many other symptoms. For habitual Costiveness, as a family aperient medicine, and as a purifier of the blood they are unequalled; mild in operation, and grateful to the stomach; create appetite, promote digestion, and strengthen the whole nervous system.

Prepared only by W. LAMBERT, 1A, Vere Street, London, W., England. In bottles, 1s. 1½d. Sold by all Chemists.

IMPORTANT CAUTION.—Be sure to ask for "Dr. Scott's Bilious and Liver Pills." If you ask for "Scott's Pills," you will get quite a differents medicine; If you ask for "Bilious and Liver Pills," you will get a supurious compound. The genuine are in a square green package, and must have the name and address "WILLIAM LAMBERT, 8, KING WILLIAM STREET, CHARING CROSS," engraved on the Government Stamp.

Do not be persuaded to try any other medicine. Wholesale Agents for INDIA, Messrs. TREACHER & Co., Limited Bombay, Byculla, and Poona, N.B.—The Trade supplied on most liberal terms.


ASIATIC SOCIETY MUMBAI
Digitized with financial assistance from Government of Maharashtra on 28 February, 2020

# BOMBAY TRACT AND BOOK SOCIETY.

THE attention of the Friends of the above Society, and of the Public generally, is invited to the following selection from the stock of books now on sale at the Depot. (Address—The Superintendent.)

| | Rs. | A. | P. |
|---|---|---|---|
| Tripartite Nature of Man | 3 | 12 | 0 |
| Midnight Marches through Persia—Ballantine | 7 | 0 | 0 |
| The Future Life—Defence of the Orthodox view by eminent American Scholars | 2 | 3 | 0 |
| Palms of Elim—MacDuff— | 3 | 2 | 0 |
| Colloquia Peripatetica—Notes of conversations with the late John Duncan L L. D. | 3 | 2 | 0 |
| Spent in the Service, A Memoir of Rev. Achilles Daunt D.D. [Mullen | 4 | 11 | 0 |
| Twelve months in Madagascar— | 4 | 11 | 0 |
| From Malachi to Matthew—Morrison | 0 | 15 | 0 |
| For Ever (Essay on Eternal Punishment by Randles) | 3 | 2 | 0 |
| Life of Alex. Duff vol. I. | 7 | 8 | 0 |
| Spurgeon Memorial volume | 0 | 10 | 0 |
| Do. Birthday Book | 1 | 9 | 0 |
| Spurgeon's Seven Portraits | 0 | 10 | 0 |
| Do. Speeches at Home and Abroad | 1 | 9 | 0 |
| The Alcohol Question (Compiled from the Contemporary Review) | 2 | 3 | 0 |
| Life of Rev. C. G. Finney | 6 | 9 | 0 |
| Gospel Themes—Finney— | 2 | 13 | 0 |
| One thousand Gems from Dr. Talmage | 2 | 13 | 0 |
| The Land of the Gospel | 3 | 2 | 0 |
| Coleridge's Aids to Reflection | 2 | 3 | 0 |
| Do. Friend—2 vols | 3 | 2 | 0 |
| Later Evangelical Fathers (Whateley) | 3 | 2 | 0 |
| Boston Monday Lectures —Cook— | 0 | 15 | 0 |
| Holiness & other Kindred Subjects (Ryle) | 2 | 3 | 0 |
| South Africa and its Mission Fields —Carlyle— [Wood | 3 | 2 | 0 |
| Heavenly Bridegroom & His Bride— | 2 | 3 | 0 |
| The Christian Contemplated—Jay — | 3 | 2 | 0 |
| Letts's Diary 1880. @ 0-10-0; 0-15-0 & | 1 | 4 | 0 |
| Sunday Sch. Register 1880 @ 0-1-9 & | 0 | 3 | 6 |
| Half Truths and the Truth—Manning | 4 | 6 | 0 |
| The Battle of Unbelief—Carlyle— | 3 | 2 | 0 |
| The Progress of Divine Revelation—Stoughton | 3 | 10 | 0 |
| Theological lectures on Subjects connected with Natural Theology, Evidences of Christianity, The Canon and Inspiration of Scripture—Cunningham | 7 | 8 | 0 |
| Science of Revealed Truth Impregnable—Gordon— | 3 | 2 | 0 |
| Witness of History to Christ—Farrar Hulsean Lecture 1870 | 3 | 2 | 0 |
| The Religion of Christ—Bampton Lecture 1874 [lec. 1874 | 7 | 8 | 0 |
| Mysteries of Christianity Baird | 4 | 11 | 0 |
| The Moral Difficulties of the Bible; the Boyle Lectures for 1871-72 each | 1 | 9 | 0 |
| Do. for 1873 | 0 | 15 | 0 |
| *The Christian Evidence Series.* | | | |
| Moral Teaching of the New Test.—Row— | 0 | 15 | 0 |
| Scripture Doctrine of Creation—Birks | 0 | 15 | 0 |
| The Story of Creation—Ackland— | 0 | 15 | 0 |
| When was the Pentateuch written—Warrington | 0 | 15 | 0 |
| Modern Unbelief—Ellicott | 0 | 15 | 0 |
| Thoughts on the Bible—Gresley— | 0 | 15 | 0 |
| Theism or Agnosticism—Maitland | 0 | 15 | 0 |
| Theism and Christianity— | 0 | 15 | 0 |
| Some Modern Religious difficulties | 0 | 15 | 0 |
| Some Witnesses for the Faith | 0 | 15 | 0 |
| Religion in Progress from Adam to Malachi [Aston | 2 | 8 | 0 |
| Early Witness to Gospel Truth— | 2 | 12 | 0 |
| Religion and Science—Jos. Le Conte | 2 | 13 | 0 |
| Modern Scepticism—Ellicott | 4 | 11 | 0 |
| Freedom of the Will—Edwards [Blunt | 2 | 13 | 0 |
| Undesigned Scriptural Coincidences— | 3 | 2 | 0 |
| Outlines of Theology—Hodge— | 6 | 4 | 0 |
| The Cruise of the Betsy—Hugh Miller | 3 | 2 | 0 |
| My Schools and School-masters —„— | 3 | 2 | 0 |
| The Head-ship of Christ —„— | 3 | 2 | 0 |
| Footprints of the Creator —„— | 3 | 2 | 0 |
| Self-Help—Smiles | 3 | 2 | 0 |
| Thrift —do— | 3 | 12 | 0 |
| Transmission of Ancient Books to Modern Times—Isaac Taylor | 2 | 3 | 0 |
| Elements of Thought —do.— | 2 | 8 | 0 |
| Home Education —do.— | 3 | 2 | 0 |
| Physical Theory of another Life—do. | 3 | 2 | 0 |
| Natural History of Euthusiasm—do. | 3 | 2 | 0 |
| Life of Penefather | 6 | 9 | 0 |
| „ Brownlow North | 4 | 11 | 0 |
| „ Rev. Wm. Arnot | 5 | 10 | 0 |
| „ Norman MacLeod 2 vols. | 16 | 4 | 0 |
| „ Thos: Guthrie 2 do. | 9 | 9 | 0 |
| „ Rev. Thos: Binney | 2 | 7 | 0 |
| „ P. P. Bliss 0-10-0; 0-15-0 and | 1 | 9 | 0 |
| „ Alfred Cookman | 3 | 7 | 0 |
| „ Jas. Henderson M. D. | 2 | 3 | 0 |
| „ John Welsh, Minister of Ayr | 3 | 4 | 0 |
| „ Richard Knill | 2 | 0 | 0 |
| „ and Letters of Jas. Hinton | 5 | 5 | 0 |
| „ W. C. Burns | 1 | 9 | 0 |
| „ Dr. J. Wilson (reduced) | 10 | 0 | 0 |
| „ Gideon Ouseley | 2 | 3 | 0 |
| The Flower of Christian Chivalry | 2 | 3 | 0 |
| Prophets of Christendom—Carpenter | 3 | 2 | 0 |
| Heroes of the Mission Field | 3 | 2 | 0 |
| Christian Leaders of the Last Century—Ryle | 4 | 11 | 0 |
| Sacred Heroes and Martyrs | 2 | 13 | 0 |
| Seekers after God—Farrar— | 3 | 12 | 0 |
| Sir Titus Salt | 3 | 12 | 0 |
| Bowen's Daily Meditations. New edit. | 3 | 2 | 0 |
| Faith and Victory | 2 | 13 | 0 |
| Old Comrades | 2 | 3 | 0 |
| Halcombe's Speaker at Home | 2 | 3 | 0 |
| The Laws of the Kingdom—Dykes | 2 | 3 | 0 |
| Proverbial Sayings of Our Lord—Moore | 3 | 2 | 0 |
| Proverbs and their Lessons—Trench | 2 | 8 | 0 |
| Astronomical Discourses—Chalmers | 0 | 10 | 0 |
| Lines of Light on a dark Back Ground, by the Author of "*Our Coffee Room*" | 2 | 3 | 0 |
| Entering on Life—Geikie | 2 | 3 | 0 |
| Strivings for the Faith | 1 | 9 | 0 |
| Experiences of the Inner Life—Garbett | 2 | 0 | 0 |
| The Anchor of the Soul—Arnot | 3 | 2 | 0 |
| Laws from Heaven for Life on Earth—„ | 4 | 11 | 0 |
| The Land and the Book—Thomson | 4 | 11 | 0 |
| The Gospel in Ezekiel—Guthrie | 2 | 3 | 0 |
| Our Father's Business —do.— | 2 | 3 | 0 |
| Out of Harness —do.— | 2 | 3 | 0 |
| The Hidden Life—Saphir | 3 | 2 | 0 |
| John Whom Jesus loved—Culross | 2 | 3 | 0 |
| Scenes and Incidents from Old Test. History—Bourdillon | 1 | 9 | 0 |
| Types and Emblems—Spurgeon | 1 | 14 | 0 |
| Trumpet calls to Christian Energy—„ | 2 | 3 | 0 |
| Remarkable Answers to Prayer— | 2 | 3 | 0 |
| „ Cases of Conversion | 2 | 3 | 0 |
| Rest under the Shadow of the Great Rock | 1 | 11 | 0 |
| Clefts of the Rock —MacDuff | 3 | 2 | 0 |
| Brighter than the Sun „ | 4 | 11 | 0 |
| Footsteps of St. Paul „ | 3 | 2 | 0 |
| Eventide at Bethel „ | 2 | 3 | 0 |
| Giant Cities of Bashan—Porter | 4 | 11 | 0 |
| The Lord is my Shepherd—Stuart | 1 | 7 | 0 |
| Peter the Apostle—W. M. Taylor | 3 | 12 | 0 |
| The Odd Five Minutes—Bourdillon | 1 | 7 | 0 |
| The Family Circle—Morton | 2 | 3 | 0 |
| The Family, its Duties, Joys & Sorrows by the Count A. De Gasparin | 4 | 11 | 0 |
| My King—Frances Ridley Havergal | 0 | 10 | 0 |
| Royal Bounty —„— | 0 | 10 | 0 |
| —„—Commandments —„— | 0 | 10 | 0 |
| Morning Stars —„— | 0 | 7 | 6 |

CHRISTMAS & NEW YEAR GREETINGS.

A large Selection just received.

| | | | |
|---|---|---|---|
| Single Cards, from 0-0-6 to | 0 | 15 | 0 |
| Packets of Cards from 0-6-0 —„— | 1 | 4 | 0 |
| Christmas and New Year Wall decorations, mounted on mill boards | 0 | 15 | 0 |

ELEGANT GIFT BOOKS, AND BOOKS SUITED FOR SCHOOL PRIZES.

| | Rs. | A. | P. |
|---|---|---|---|
| The Bird—Jules Michelet | 6 | 9 | 0 |
| American Pictures drawn with Pen and Pencil | 4 | 8 | 0 |
| French —do.— | 4 | 8 | 0 |
| Italian —do.— | 4 | 8 | 0 |
| Spanish —do.— | 4 | 8 | 0 |
| Pictures from Bible Lands | 4 | 8 | 0 |
| Homes and Haunts of Luther | 4 | 8 | 0 |
| The Midnight Sky—Dunkin | 4 | 2 | 0 |
| Our Life Illustrated by Pen & Pencil | 3 | 6 | 0 |
| The Mouth —do.— | 3 | 6 | 0 |
| The Harvest of a Quiet Eye | 3 | 11 | 0 |
| Ingleside and Wayside Musings | 3 | 6 | 0 |
| Random Truths in Common Things | 3 | 15 | 0 |
| The Morals of Mottoes | 2 | 8 | 0 |
| The World at Home | 3 | 12 | 0 |
| Beauties & Wonders of Vegetable Life | 2 | 0 | 0 |
| Popular Account of Dr. Livingstone's Expedition to the Zambesi 2 vols. | 9 | 6 | 0 |
| The Naturalist on the Amazon—Bates | 4 | 11 | 0 |
| The fate of Sir Jno: Franklin | 4 | 11 | 0 |
| Worthies of Science—Stoughton | 2 | 4 | 0 |
| Boys' Own Annual 4 0 0 and | 3 | 6 | 0 |
| Voyage of the "Fox" in the Arctic Seas | 4 | 11 | 0 |
| The Task—Cowper—Illtd. by Birket Foster | 6 | 9 | 0 |
| Thomson's Poems 2 vols. | 6 | 4 | 0 |
| Songs of the Soul—Prime 10-0-0 & | 17 | 10 | 0 |
| Ascot R. Hope's Tales for Boys, each. | 2 | 3 | 0 |
| A. L. O. E. Series Children's Books from 0-10-0 to | 1 | 9 | 0 |
| The Schonberg Cotta Series each. | 4 | 1 | 0 |
| Bible Educator—Plumptre— 2 vols. | 13 | 2 | 0 |
| Smith's Smaller Bible Dictionary | 4 | 11 | 0 |

BOOKS AT REDUCED RATES.

| | | | |
|---|---|---|---|
| Naomi—Illustrated with Photographs | 10 | 0 | 0 |
| Earth and Sea—by Figuier & Adams | 7 | 0 | 0 |
| Livingstone's last Journals—2 Vols. | 13 | 4 | 0 |
| How I found Livingstone—Stanley | 3 | 8 | 0 |
| Life of Hugh Latimer | 3 | 8 | 0 |
| „ William Tyndale | 3 | 8 | 0 |
| Christian Dogmatics—Oosterzee | 9 | 0 | 0 |
| The Jesus of the Evangelists—Row | 5 | 0 | 0 |
| John the Baptist—Reynolds | 5 | 8 | 0 |
| Tyerman's Life of J. Wesley—3 Vols. | 15 | 0 | 0 |
| Mem. of Jno: Bowen L. L. D. Bishop of Sierra Leone | 4 | 8 | 0 |
| Burton's Ecclesiastical History | 6 | 0 | 0 |
| Studies among the Painters | 4 | 0 | 0 |
| Rome, by Francis Wey—552 pp. Folio. with 345 Engravings, Plan of Rome &c. | 20 | 0 | 0 |
| *Recent Maratki Publications.* | | | |
| Narnayak, a story based on the Parable of the Prodigal Son—Cloth 0-4-0 Paper | 0 | 2 | 0 |
| Hindu Objections Refuted— | 0 | 0 | 6 |
| Moody's Addresses „ | 0 | 1 | 0 |
| Wonderful Works, Old Testament Stories, History of David (Illustrated with 7 coloured plates each) | 0 | 1 | 0 |
| „ of Moses | | | |
| Pilgrimage to Nasik | 0 | 0 | 6 |
| Memoir of Rev. Ed. Payson | 0 | 0 | 6 |
| The Faithful Dog | 0 | 0 | 6 |
| Uncle Johnson | 0 | 0 | 6 |

For full Catalogue of other Marathi, Guzerati, Urdu and Hindee Publications, see Society's Report for 1878.

The Christian Vernacular Education Society's publications are on sale at the Depot (catalogue on application).

The Bombay Christian Almanac for 1880 will be ready early in December. Orders now registered. Single copy 0-8-0 Post paid 0-10-0.

Orders for the "Churchman"—a new Monthly Magazine—Registered; per Annum Rs. 7-8—Post paid—Rs. 9—(new Periodical List to be had on application Intending Subscribers for 880 should send in their orders at once.)

Printed and Published for the Proprietor by SUMANT VISHNU KARMARKAR *Printer* at the ANGLO-VERNACULAR PRINTING PRESS No. 36, Tank Street, New Nagpada BOMBAY.

ARTICLE IN BOMBAI